

MAY 20 '52

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

MAY - JUNE 1952



THE EFFECTIVE FUNCTIONING OF THE
DIRECTOR OF RELIGIOUS EDUCATION

PREDICTING SUCCESS IN THE TRAINING OF MINISTERS

ABSTRACTS OF DOCTORAL DISSERTATIONS
IN RELIGIOUS EDUCATION

SIGNIFICANT EVIDENCE

BOOK REVIEWS

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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NEW GENERAL SECRETARY OF RELIGIOUS EDUCATION ASSOCIATION

Herman E. Wornom was elected General Secretary of the Religious Education Association by the Board of Directors and began his new work on March 15th, 1952. He succeeds the late Harrison S. Elliott in this position.

Herman E. Wornom comes to the General Secretaryship with extensive educational and administrative experience. He is forty-nine years of age, was graduated from Randolph-Macon College in 1923 and received the M.A. degree from Columbia University in 1924. From 1925 to 1937 he served as a local director of religious education in Akron, Ohio; Worcester, Massachusetts; and Glen Ridge, N. J. From 1937 to 1939 he did more graduate work at Columbia University and Union Theological Seminary, serving on the field work staff of the latter institution. After more service in a local church he was Professor of Religious Education and Director of Field Work at the Pacific School of Religion, Berkeley, California, from 1942 to 1946. Since 1946 he has been Executive Secretary of the Department of Christian Education of the Protestant Council of the City of New York. In this position he has been responsible for the general administration of the Council's extensive educational program.

New services of the Protestant Council developed under his leadership have included; (1) a group work program in high delinquency areas, carried on in cooperation with the New York City Youth Board; (2) a program of preventive education on the menace of narcotics which has been used in over 100 churches of New York City; (3) provision of chaplains for Protestant children at Youth House (for boys), Girls' Camp on Welfare Island and Children's Center; (4) a bi-weekly audio-visual preview service reaching 650 clergymen and program planning leaders in the churches of Greater New York; (5) the first continuous telecast program of regular Sunday morning church services under the sponsorship of the Protestant Council; (6) the establishment of the Department of Christian Education of the Council as a body of seventy members representing twenty-three denominational and borough bodies; (7) the establishment of a service center for helping parents provide spiritual training for children in the home and for training young people for marriage.

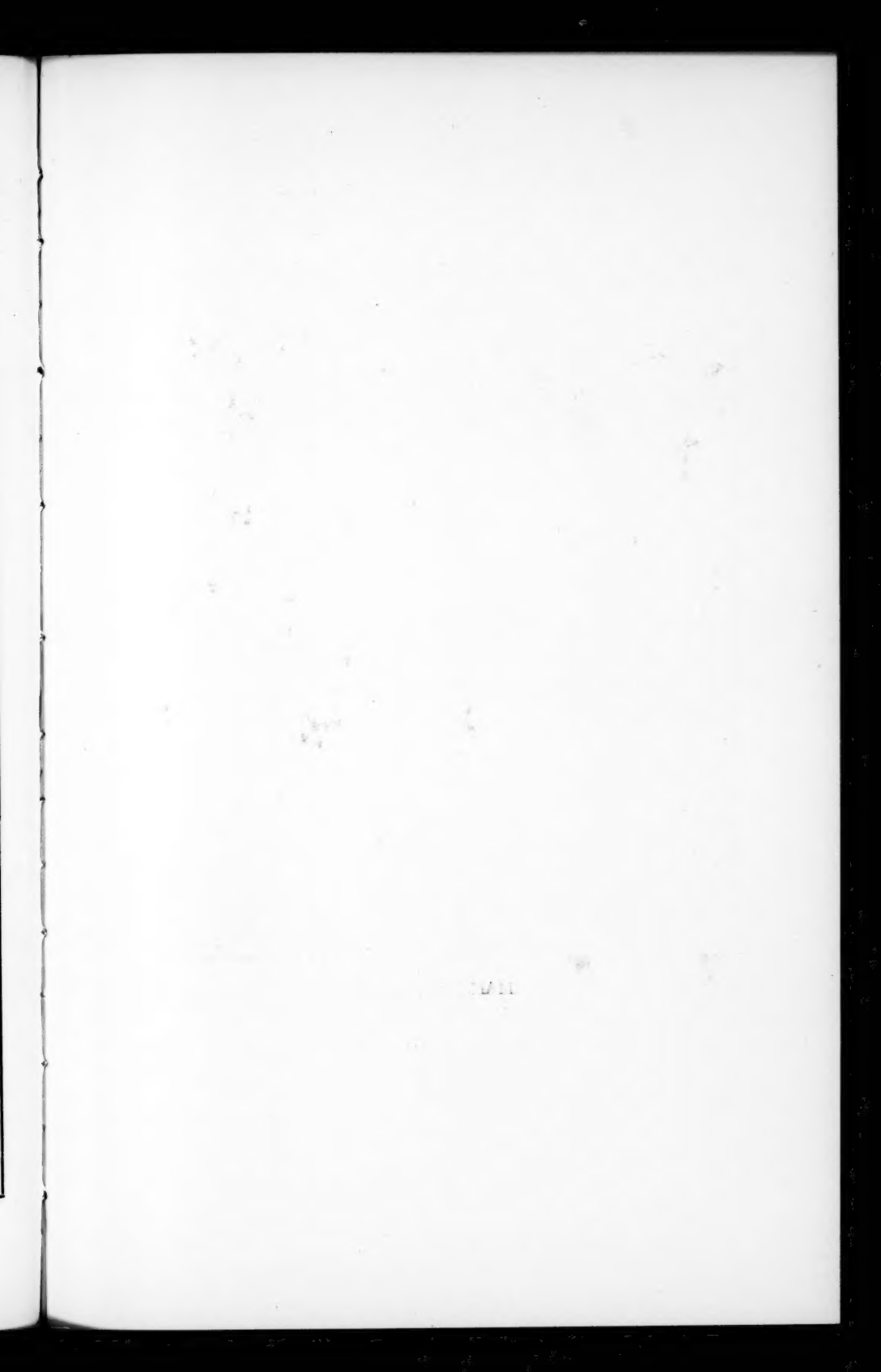
Mr. Wornom has shared in numerous intergroup organizations and has had the experience with religious and educational groups which will contribute to the program of the R.E.A.

We welcome Mr. Wornom as General Secretary of the R.E.A., pledge him our loyal cooperation and look forward to advances under his leadership.

At the recent meetings of the Executive Committee steps were taken to push forward the enlarged program which the former General Secretary, Harrison S. Elliott, inaugurated.

I want the members of the R.E.A. to meet the new General Secretary and to cooperate with him in making the Association a constructive agency in channeling religious and educational forces in the service of our communities and our nation.

SAMUEL P. FRANKLIN
President, Religious Education Association





HERMAN E. WORNOM
General Secretary
Religious Education Association

A LETTER FROM THE NEW GENERAL SECRETARY

Apt. 8G, 545 West 111th Street,
New York 25, N. Y.
April 12, 1952

To the Members of the Religious Education Association:

For 28 years I have enjoyed the fellowship of the Religious Education Association as a member; now for 28 days I have had the joy of being its full-time servant. They have been very busy but happy days. I am deeply grateful to the Board of Directors for giving me the opportunity to devote all of my time to the work of the R.E.A. I shall do my best to be worthy of their trust.

During the past month I have become aware as never before that the R.E.A. has commanded loyal and sacrificial service from its leaders and members for nearly fifty years and is still doing so. A brilliant example of this is the work which Lawrence Little, Professor of Religious Education at the University of Pittsburgh, has done as chairman of our Expansion Fund Committee during the past two years. Through his indefatigable efforts, this Committee has raised over \$17,000 which has helped decisively to launch the Association on a new period of usefulness and influence. Since Prof. Harrison Elliott's sudden death in June 1951 left us, until now, without a General Secretary, Lawrence Little has donated nearly half of his time to carrying on the work projected by Prof. Elliott, while at the same time keeping up the money raising efforts of the Expansion Fund Committee. The R.E.A. owes an incalculable debt to Professor Little. I wish to join with you, the members of the Association, in heartily thanking him. We are also grateful to Mrs. Little who has given many hours to the routine work of the Expansion Fund, and to Samuel Franklin, our President, and Dean of the School of Education at the University of Pittsburgh, who has loyally supported Professor Little in his work for the Association.

Along with Dr. Little, many other officers and members are currently serving the R.E.A. with devotion and effectiveness. Space does not permit recounting their services at this time, but many of us know who they are and what they are doing. We are indebted to each for service through the R.E.A.. With their examples in mind let us now look at some of the tasks ahead which call for prompt action by all members.

First of all, *we must strengthen local chapters.* We must unify our members in local fellowships for mutual exchange of ideas and for pioneering in developing strategy for more adequate provision of religious education for all the children and youth of our respective communities.

Second, *we must broaden the base and increase the number of our members.* The R.E.A. is the most inclusive fellowship of religious educators in the nation. The R.E.A. is the only organization whose membership is open to *all* those who are involved in or concerned about religious education — Catholics, Jews and Protestants; public and private school teachers and administrators, and parents; teachers of higher education and theological education and workers in community agencies and interested citizens. Some local chapters have many of these persons working together. But all communities can be more inclusive. More members are needed for at least three reasons; (1) to strengthen local chapters, (2) to have a broader and more realistic program, and (3) increase the membership of the R.E.A. and the subscribers of *Religious Education*. It would be a big boost to our Association if each present member secured one new member within the next two months. Our membership is increasing but it needs to increase more.

(Continued on next page)

The third task, though it may seem a year off, is really immediately before us, namely, *the observance of the Fiftieth Anniversary* of the founding of the R.E.A. in 1903. If we are to have an observance in 1953 worthy of the past fifty years of the Association and marking a resurgence of its influence on religious education during the second half of the twentieth century, plans for that observance must be made immediately. And these plans must involve advance preparation of all members for participation in the observance.

A fourth task is that of *financing the regular work of the Association*. Our income for 1951 was \$20,000. Our regular budget for 1952 calls for \$27,000. Beyond this we shall need a considerable budget for a creditable observance of our Fiftieth Anniversary. We hope that some help on the latter will come from foundations and institutions, but we must depend on the contributions of members and donations they will secure from friends of the cause to raise our basic budget. When we have accomplished our first two tasks of strengthening our local chapters and increasing members, the task of raising our basic budget will be relatively easy. Meanwhile, the current budget must be raised and we must work at it immediately and as an integral part of the process of reaching new members and improving the programs and influence of local chapters.

Your General Secretary has been working at all of the above four tasks during the past four weeks and will continue to work at them in season and out. They are, however, primarily the task of the membership. You have been working at three of these tasks for a long time. I can only assist you in continuing to work at them in the future. I am confident that by working together, as a strong team must, we shall within the next two years make substantial achievements in the four areas discussed above. We shall then be ready to tackle the much more difficult tasks of extending the frontiers of religious nurture for the children and youth of our nation.

In conclusion, I wish to express a deep appreciation for the services of the late Prof. Harrison Elliott to the Religious Education Association and to me personally. You, the members, know even better than I the value of his service to the Association. But most of you may not know he was my major professor at Union Theological Seminary and that he was Chairman of Executive Committee of the Department of Religious Education of the Protestant Council of the City of New York where I served for six years before taking up my present duties. Harrison Elliott was my friend and close advisor for many years, and until the week of his death, in all major religious education matters which concerned me. I am most grateful for the guidance he so generously gave me. Because of what I owe to Harrison S. Elliott, I am especially happy that I am privileged to help carry on some of the Association's projects which his sudden death left unfinished.

HERMAN E. WORNOM
General Secretary,
Religious Education Association

THE EFFECTIVE FUNCTIONING OF The Director of Religious Education¹

DOROTHA LAWSHE
Ridgewood, New Jersey

The Problem

CHURCHES in which the membership is large enough to require the ministry of two professional leaders, face a serious predicament. It is assumed in this report that a major function of the Protestant church is an *educational* one and this task is so important that it needs the ministry of a specialist in religious education. The term *educational* refers to a function which is much broader than the one traditional method of preaching or instruction. It includes also a variety of group and personal work purposed for the Christian growth of persons. The leader in charge of this educational function has been most widely known as a director of Christian education.

In recent years there have been evidences of considerable confusion, unrest and dissatisfaction regarding this position in the local Protestant church. Some pastors and directors starting this joint leadership of the church for the first time, have felt uncertain about the place and function of such a leader.

Some pastors, likewise, have felt so disappointed in the usefulness and effectiveness of directors of Christian education with whom they had worked that they have abandoned the practice of having a director for their church. It is timely to discover some solutions for this predicament of the church.

The main objective of this study was to discover and present recommendations for the conditions which are necessary for the maximum usefulness and effective functioning of the religious education specialist working with the pastor in the local Protestant church. Toward this main objective, this

study sought to make an analysis of present practices in order to (1) locate and clarify the difficulties now faced in this working relationship, (2) find the causes of these difficulties and (3) discover the significant factors in the successful practices. It was not proposed to discuss the details of salaries, pensions and tenures, the specific preparation of the director educationally, or the methods which directors might use in working in the local church. This study applies only to the full time director of religious education who is the only professional leader in addition to the pastor and the minister of music. The study is addressed to the total professional leadership of the church and those preparing for it.

The Method of Study

This study was based entirely on primary sources of data. A variety of methods were used over a period of three years; namely, an exploratory questionnaire, answered by 143 men and women directors from eleven denominations in twenty-six states; informal preliminary interviews with thirty pastors, thirty directors who worked with them, and twenty churchmen in three different states; a group discussion with directors from three counties. Ten of these pastors and ten directors working together were selected for more intensive personal interviews, observation and case studies. The characteristics and factors of failure and success found in these case studies were correlated with those in the experience of the directors in a larger sampling, through interview letter, of eighty-six men and women from twenty-one states, in nine different denominations.

The ten case studies offered a stratified sampling which showed three different types of situations for analysis and comparison.

¹A project report submitted for the degree of Ed.D. at Teachers College, Columbia University, May 1951.

(1) There were directors and pastors who became so frustrated and discouraged by the conditions of their working relationship, that either or both terminated the relationship. (2) Another group was feeling the strain of conflicts and tensions, but nevertheless, continued working together. (3) A third type seemed to be free from such tensions and their creative energies were thus released to do constructive work in the church. These three types are the classifications used in this stratification of samples. The first type will be illustrated by the first case study and will be referred to as non-effective; the second case study, illustrating the second type, as *partially effective*; the third case for the third type, as *effective*. The limited space here permits the presentation of only one case from each type. The original manuscript presented three non-effective, two partially effective, and five effective cases. The names used for the persons in these cases are fictitious. Any resemblance to any pastor or director in practice is a coincidence.

1. Non-Effective Case

Ruth Brent and the Rev. Mr. Carr

This church is in a community of 16,000 middle and upper middle class people. There are 1,500 members in this church and three hundred and forty in the church school.

Mr. Carr, the pastor, is fifty years of age, tall, fair-haired, and somewhat boyish in his manner. He gives the impression of being a high-strung, sensitive person who probably requires a calm, mature person for a working colleague. He is conservative in his religious views. He has sought no graduate work since seminary graduation and has never studied religious education. Mr. Carr explained that the church now had its third director, an ordained minister. The first one, Miss Carl, served this church for ten years and left to take a more administrative position as an area director. The second director, Miss Brent, was there only one year. Her successor is the present ordained assistant.

When the interviewer asked Mr. Carr, the pastor, why he preferred an assistant minister to a director of religious education, he said:

I don't necessarily prefer it. A good di-

rector is difficult to find. The experience of the committee on Christian education with the last inexperienced person was so upsetting that even the word "director" is like waving a red flag.

Mr. Carr commented that his assistant minister was not trained in education, but had had three years of experience as the pastor of his own church. He wanted to be an assistant for awhile and learn religious education as he went along. Later, he will take his own pastorate again. "Perhaps by then," Mr. Carr said, "my people's feelings about the last director will be enough healed to consider a director again."

This is what Mr. Carr thought was the difficulty with the last director, Miss Brent.

There was a complete lack of team play. The last director was a person with a chip on her shoulder. Some directors seem to have the attitude that they are highly specialized and the pastor is a dumbbell. I think that directors have an inferiority complex. They are inclined to be on edge because the profession isn't established.

While her stated responsibilities were to supervise the children's and youth departments, occasionally she planned programs for adults about which I knew nothing until I accidentally heard it from someone. If a director wanted to enlarge her responsibilities to adult work, she should take the initiative in suggesting it, and should present her ideas to the committee. I share my plans and ideas in staff and committee meetings and usually ask for advice. I don't pretend to know anything about religious education, but I would like to learn something from a director. I find that directors do not accept the pastor's advice. Whether or not he is skilled as an educator, he wants to feel accepted as a consultant and should be included in this democratic process directors talk so much about. You see pastors want to feel respected and accepted too.

The work of calling in homes should be related to the special areas for which pastor and director are responsible, but each should share the findings from these home calls, with the other. Miss Brent would not make any calls. She rebelled also at secretarial work and kept complaining that as an educator she should have secretarial assistance rather

than having to do it herself. In good human relationships, I don't think a director, even if she thinks so, should call any one a 'darn fool' just because he doesn't understand modern religious educational method.

We wanted her to live here in town, but she insisted on living with some girl friend with whom she shared an apartment in another town. Often she wouldn't stay for important evening meetings. Other times she left in the middle of a meeting in order to catch a certain train.

Miss Brent is a very personable, stylishly dressed young woman of twenty-eight years. She graduated from college and for two years taught in a public school. After she took her Master's degree in religious education, she came to Mr. Carr's church as the director of Christian education. She stayed there for one school year. According to other professional people who knew her well, she is very resourceful in educational methods, very intelligent and efficient. They also seem to agree that she is inclined to be impatient with people who do not know as well as she does, how to teach. She is hard on people who are slow to comprehend and displays something of the taskmaster attitude.

Her chief function was to supervise the church school which included the children's and young people's departments. Because of this responsibility, she felt that she should preside at the church school council which consisted of the superintendents of the departments and the general superintendent. It was her view also, that she should administer the church school budget. As she described it, she was really "just a paid Sunday School superintendent," but the school had a volunteer general superintendent also. He was a layman who didn't seem to be able to see anything different from the old type of Sunday School. He assumed the same function and authority which Miss Brent felt was hers. She was eager for the budget to be more of an educational experience in the school program. The general superintendent couldn't understand this "cockeyed way of doing things." He thought it undesirable for the children and young people to have anything to say about the school budget or how they should get their money. When he achieved

a little understanding of it, his leadership in its administration was "so poorly done that its result was confusion."

Miss Brent assumed the authority several times in order to get things done and to make clear to the teachers the concept of the educational budget. There was constant conflict with the general superintendent and confusion among the teachers, until some revolted and others supported Miss Brent. The pastor advised her to stay away from the general superintendent's administrative functions. Others in the church heard about the difficulty. The women in the association didn't know her or her point of view. They also began to take sides against her. Gossip also soon took hold of the situation. Both imaginary and true things were spread through the parish. Confidence in Miss Brent became almost negative. Such conditions aggravated her frustration and caused her to be even more aggressive and sharp with people, until it was impossible for her to offer any effective leadership. She resigned. She made the following comments during the interview:

It was impossible for me to lead the church school officers and teachers in the way in which they would learn how to improve their religious education by personal experience.

When I think of the kind of church school which they could have there with all their educational equipment and then think of all the stupid situations because of old fashioned teachers who can't understand, and others who won't give the time to improve their work, I wonder why I wasted my time there! I'm going to look for a position in which I can use my best technical skill. I want to achieve something in an educational situation.

Also, I spent sometimes five hours a day doing secretarial work in the office. Will you tell me why anyone should specialize in educational work with people and then spend all this time doing secretarial work?

Mr. Carr didn't like the idea of my not changing my residence, but he doesn't consider that a director has to have a place to live that is decent and comfortable. My friend with whom I shared the apartment was also a director. It wouldn't have been

possible for either of us to have had a comfortable place to live, if we hadn't been able to share. Of course, if the church paid a director enough, this wouldn't be necessary.

The only things I did which didn't conflict with the general superintendent were the counseling of teachers when they came into the office to see me and the counseling of the Sunday evening youth fellowship. I met with their officers for program planning, helped to prepare discussions, and worship.

2. *Partially Effective Case*

Miss Carol and Dr. Sand

This church is situated in a middle and upper middle class community. Its membership of 1,050 consists of a minority of very wealthy people and a majority of upper middle class men and women and their families.

Miss Carol is an extremely attractive and intelligent woman of forty-one years. She has been the director of this church for five years, although she finds her position quite a disturbing one. Previous to her position here as a director, she taught in the public secondary school in another town. She preferred educational work in a less secular environment and turned to this position as a director of religious education. During the time she has been here, she has taken graduate work in religious education. She has completed all her resident work for the Ph.D. degree in that field of specialization.

She indicated that she has remained here, in spite of the frustration she feels, because of the possibilities she sees in the type of people and what they could do under guidance and inspiration. She has seen some growth and results from her work with the Board of Education and the youth group. Miss Carol also mentioned the influence of a few special friendships developed during her directorship here. The following factors have been contributing to her frustration and discouragement as she sees her situation.

1. I was employed by an official lay committee when Dr. Sand was away, so I didn't have any idea what he was like until after I started my work here. I was the first director in this church. No one knew exactly what I was to do.

Before I became very busy with my own work, some secretarial work was delegated to me in a casual way. The church has never secured any secretarial assistance for me in this kind of activity, but I have used volunteers to help occasionally. That is a help to me, and it is an opportunity for them to serve the church.

2. After awhile, with the help of a few of the teachers, I developed a Board of Christian Education which became representative of every branch of the church. It took a long time to have this Board recognized by the church governing board. Dr. Sand attends most of the time, but doesn't seriously consider it his official duty to come. He always gives the impression that he isn't sure whether he should attend this meeting. The Board has been my chief support in working out this program of Christian education. They feel, as I do, that we are just tolerated by the pastor, the trustees and some of the other officials. I have no feeling of belonging to the church. I feel like someone out on the doorstep who wants to come in, but the pastor doesn't want to be bothered. The Board has had an increasing awareness of the importance of Christian education. In fact, through their efforts, the church has recently decided to have the educational part of our new building built first, although the minister was doing his best to influence a core of wealthy people to sway the church toward an improved sanctuary first.
3. Dr. Sand is not really interested in religious education. He never visits the church school on Sunday morning. He claims he has the church service on his mind. Usually on Children's Day, when the church school is in the sanctuary, he uses that for a time when he speaks in other places or goes away for a rest. Sometimes he comes into a room where some young people are meeting with me to plan their program. He greets everyone in a charming way, puts some Sunday morning programs on the table and asks the young people to fold them. Sometimes he gives me menial things to do as though I were just an

- assistant for his own purposes. He asks me to fold programs sometimes, do some secretarial work for him, or to phone some people who are to meet with him. When I have talked to him about needing help for secretarial work in my area of work, he just reminds me that the secretary is for the church and the pastor, not the Sunday School work.
4. We do not have any conferences together. He thinks its purpose is merely for me to unload my own problems on him and he doesn't want to be bothered. It is hard for him, anyway, to get down to people and be a real person.
 5. He can't stand criticism . . . always has an emotional reaction to it. He makes beautiful public speeches, but doesn't touch peoples' thinking and living. He will never face an issue. He says "Yes" to everything. He gives permission to some group in the church for some enterprise or policy which he knows I oppose, even though it is in my area of work. Half the time I don't even know what is going on in the church. Dr. Sand goes his way, and I go mine. We don't have the kind of conflict experienced by people who work closely. We just go our separate ways. Sometimes he even schedules a wedding in a sanctuary when he knows a children's program is to be held there. He never consults me and I don't consult him anymore.
 6. I feel so alone sometimes, I begin to feel that I'm not achieving anything and that no one likes me. I prefer working democratically, but sometimes the only way I can get anything done is to be aggressive and autocratic.
 7. All these irritations are especially aggravating for me because I had a love affair break up last year. I haven't felt very happy or secure emotionally since then. I have been consulting a psychiatrist to try to help myself.
 8. I want to like Dr. Sand but I dislike him intensely. It disturbs me greatly when I hear anyone praise him. The elderly people in the church just adore him. If I thought there was a real deep reason for it, it wouldn't bother me. I work twice as hard as he does, and these people who just dress up on Sun-

day morning and come to church, are always entertaining him. They adore him, and I can't stand him.

9. When the plans for some new building and improvement of the old section started to interest people, he never consulted me about the needs for an educational building. He invited some wealthy people to his home for a dinner and tried to influence them toward a beautiful new sanctuary.

Dr. Sand is forty years of age, fair haired and perfectly groomed. He is the prima dona type. The investigator found him to be the most difficult of any pastor interviewed. He was pleasant but not very much at ease. His answers were vague and evasive. His facial expression was slightly amused and cynical when talking about the church school. "I don't have much opportunity to get into the church school," he commented, "the school is entirely on its own."

When the investigator asked what purposes were important to him for his ministerial work, he moved uncomfortably in his chair, blushed, laughed a little nervously and said:

"Oh—I don't know, partly social, partly religious. I haven't thought too much about it. My sermons pretty much follow the church calendar year."

He spoke in a complimentary way about Miss Carol. He thought she was very capable, but had been upset somewhat by a broken love affair. "I don't think we have any problems or difficulties," he said. He, unlike most of the pastors, was not even aware that there was any difficulty in the profession. His whole attitude was one of amusement and pleasantry. His efforts were mainly to be personally attractive to the investigator, and make a good impression.

Dr. Sand's sermons are very dramatic. The Sunday morning service makes use of the dramatic effect of lights. One light for the beginning of the service, another shading for the beginning and end of the pastoral prayer, another for the sermon and the end of the service.

The pastor plays up to the wealthy class in

social life. There are some in the church who clearly see the difference between the type of leadership given by the director and that by the pastor. Miss Carol is well liked by those related to the church school and the Board of Christian Education. Recently she has exerted more pressure to secure results in Christian education and has moved into some enterprises more quickly than some people wanted to move. This has created tension with some of the people.

3. *Effective Case*

Ellen Drake and the Rev. Mr. Allen

Miss Drake is called the "minister of religious education" in a church which serves a community of middle class people. The population is pouring in so rapidly that the chief problem in the area is to find adequate housing for families and school children quickly enough. It is the only church serving an area of eight square miles. Its membership includes several denominations and totals about seven hundred people. There are 460 in the church school.

Miss Drake is thirty-eight years of age, pretty, somewhat dainty in appearance, gentle in her manner and very thoughtful. After getting her Master's degree, she had a varied and rich experience as a teacher in public and private schools, a community director and finally as a director of religious education in a local church for five years. She is now completing her doctor of philosophy degree in religious education.

Mr. Allen, the pastor, is fifty-eight years old, a large boned, healthy and vigorous looking man. He takes his ministry very seriously and works energetically from early morning until late at night. Persons and their Christian growth are very important to him. "I am first an educator and second, a preacher," he said.

I want this church to give people an opportunity to examine their religious faith with a fresh look and find a faith that is vital and strong enough to be a real resource for living.

Mr. Allen graduated from a seminary of high repute. Following those three years of training, he took his Master's degree in reli-

gious education. He and his wife have had considerable experience as teaching missionaries in a foreign field. Mr. Allen is admired and much beloved by many groups of people and is quite widely sought for his addresses on Christian living. His thinking is creative, his spirit courageous and gracious. Those who feel hostile to him are people who oppose his democratic and courageously Christian approach to real life situations. Those persons express their feelings occasionally by walking out when he talks about certain controversial issues.

Mr. Allen wants his whole church to provide the kind of group life in which all ages, "from the cradle to the grave, have an opportunity to grow in the Christian faith and life." He reported that the former director did not work with adults of the church. In the contacts she did have, she seemed to antagonize a number of people by a too aggressive manner. People felt as though she were always pushing herself into situations. Mr. Allen thought that when Miss Drake, as the new minister of education started last year, it would be wise for both him and Miss Drake to become identified as sharing cooperatively in the Christian education of adults. In the following ways they sought to strengthen and broaden their ministries:

1. The pastor suggested that her title be "minister of religious education, because in this church the title "director" has the unhappy connotation of a paid Sunday School Superintendent.
2. Mr. Allen and Miss Drake planned a commissioning service to which all the people of the church were invited. Two outstanding professors on religious education were the speakers. What was said at this service helped the people of the church understand that Miss Drake's position was a total church ministry and not just that of a secretary or youth worker. There was evidence shown in this service of the high qualification of Miss Drake's education and experience and acknowledgement of the fact that she had been examined in Bible, church history and polity, theology and religious education, by the larger community of her denomination,

and had satisfied their requirements. Mr. Allen participated in the service and before the congregation delegated to her the authority and responsibility of becoming the minister of education in order to supervise the program of Christian education for the whole church, in a co-ordinated ministry with him. "This service," Miss Drake said, "made me feel the importance of my position and the tremendous responsibility to which I had to measure up."

3. Mr. Allen and Miss Drake are both ex-officio members of the Church Board which represents the whole church. Each of them report to this Board, present their ideas, hopes, evaluations, seek to stimulate and guide its members' thinking. It is the only board in the church, and consists of representatives from every aspect of the church's life and work. A layman presides at the meeting, and the chairmen of the sub-committees representing the various branches of the church report so that a total view of the church's on-going work is possible.
4. Mr. Allen invites Miss Drake to participate with him in leading the worship services on special season days. Once she has substituted for him by leading the entire service, although it is not necessarily understood that this is her function every time the pastor must be absent. Miss Drake feels that if she were not responsible to be present at the second school session during church hour, it would help the congregation to identify her as part of the ministerial team if she assisted in the morning worship every Sunday.
5. Mr. Allen and Miss Drake cooperatively planned several series of Bible studies held once a week during the year. Mr. Allen presented the biblical content meaningfully during the first class period, Miss Drake led in the discussion of methods and problems in using this biblical material with young people, during the second hour.
6. Miss Drake has shown an interest in the chief concerns of the women in the Mothers' Club. Gradually they have been inviting her to meet with them at their planning meetings. She has

helped them in resources and methods for their worship and discussions. She has suggested the pastor's leadership in their programs wherever it seemed appropriate.

7. Miss Drake has also established a friendly, close relationship with the women's association, and has frequently been invited to lead their devotions, be their guest speaker and help with their World Day of Prayer program. Gradually, she has been discovering and recruiting leaders from this group of women.

Other responsibilities are divided into specific areas in the following way:

The Pastor

1. Acts as chief executive of the church.
2. Preaches and leads the Sunday formal worship services.
3. Calls on the sick, calls on members and prospective members of the parish; shares any significant information thus gained, with Miss Drake.
4. Teaches the communicants' class so as to have the opportunity for contact with the young people.
5. Officiates at weddings, funerals and baptisms.
6. Officiates at sacramental services.
7. Participates in other areas as he is needed and asked.
8. Counsels with people on their personal religious problems.

The Minister of Education

1. Supervises the total program of Christian education.
2. Supervises the church school.
3. Observes in the departments on Sunday morning and helps where needed.
4. Supervises the senior high and young adult program and coaches the leaders and officers.
5. Holds weekly individual conferences with the superintendents of the church school departments.
6. Holds departmental teachers meetings as particular needs arise.
7. Calls on parents for educational purposes.

Since the pastor and minister of education in this situation have made a conscious effort

to do what they could to give status to the position of minister of education, this problem was the first topic about which Miss Drake started to talk in an interview with the author. Her ideas and feelings are very significant and revealing. They follow:

The status of the director is important for the success and happiness of the director. Mr. Allen has been quite wonderful about starting me off with a commissioning service, and treating me like a part of a team. Sometimes he gets so preoccupied with his own work that he forgets to invite me to participate in some activities. But most of the time, we plan together and feel completely free to talk with each other in our conferences. He doesn't want me to do any of the secretarial work.

There has to be a chief leader of a church. This is the pastor's responsibility, but the director's status should be no less than an assistant minister, regardless of sex. Status should not be achieved just through being invited to do things. It should be *real* so that the director can have a genuine sense of belonging.

Just as a family misses something when the children do not have both a father and a mother, so a church family misses something about the ministry of both a man and a woman. Each contributes something distinctive.

Summary Analysis

This presentation of one case for each type does not allow the reader to see the variety of details within one type or between the types of cases. It must not be concluded from these cases that all persons will react the same way to certain stimuli. The constellation of factors in situations is complex and the responding behavior of persons in those situations is caused by deeply rooted motivations unique for each individual. Only through the detailed *observation* and *comparison of many individuals* was it possible for the original manuscript to show how generalizations could be reached about the factors which provide the greatest potential for failure and success. The case studies and correlation with the larger sampling of eighty-six directors throughout the country showed the following factors of *ineffective* functioning common to those who are *dissatisfied*:

1. Conflicting purposes and educational philosophy
2. An inadequate concept of a director's function
3. A lack of status
4. An inadequate educational insight and skills
5. An inadequate administrative ability
6. A dominating, egotistical kind of person
7. A sense of frustration and discouragement.

A lack of status applies only to the director, as the pastor's place in the church is established by long tradition. The other factors cannot describe either the director or pastor exclusively; each one may apply to either or both in a particular situation.

The following factors of *effective* functioning were found to be common to those who are happy and productive in their work.

1. A common purpose
2. Use of supplemented, various methods in cooperative action to achieve the purpose
3. Staff meeting weekly for planning, sharing views and evaluating
4. Director-status
5. Presence of educational insight and skill
6. Emphasis on democratic quality of persons working together
7. An adequate concept of a director's function
8. A clear division and understanding of special functions
9. A cooperative participation in each other's area of primary responsibility
10. Acceptance of pastor as the chief administrator
11. Sense of achievement and joy in their work.

A comparison of the five ineffective cases with the five effective ones, made it possible to make the following conclusions about the difficulties in relation to their *causes*:

1. *Many directors do not have status*, for these reasons:
 - a. Most denominational constitutions have made no legal statements regarding the place, function and qualifications of the director of reli-

gious education in the local church. Therefore, the status of the director is dependent on that which is created by the pastor, the director and the congregation in interaction. Furthermore, most denominational governments have not legislated for the ordination of women. Since popular concepts associate ordination with the accepted, established pastoral ministry and since most directors are women, the director is not popularly conceived as a recognized minister of the church. This condition causes in women, who desire ordination and qualify for it, a feeling of not being accepted by the church to which they have committed their life's service.

- b. *Many pastors do not give status to the director.* Even if legal provisions were made, the director would not have status because of other existent conditions. Some pastors have a limited understanding of modern religious education. Their evaluation of the importance of the educational functions of the church is low. They identify the director with an activity which seems to them less important than their own work. They consider the director the paid church school superintendent and youth director, and therefore often a tolerated annex to the church. We found in our studies, also that some pastors reduce their associates to the frustration of their dominance in order to maintain their own sense of security. They seem unable to share their authority. These educational and personal limitations make it difficult for the pastor to help a director achieve a sense of self status in relation to him and in the eyes of the congregation.

- c. *Many directors do not win status.* We have seen also that some directors do not seem to have an adequate concept of a directors functions, nor the technical training and maturity of character to guide the pastor and the congregation into a learning experience in understanding a director's place and function in the church.

2. *Some pastors and directors have con-*

licting purposes and educational philosophies. Most directors seem to think of religious education in terms of the development of Christian personality and the use of various personal and group methods for guiding this development. They are likely to work also for member or pupil participation. Many pastors, on the other hand, think of the educational work of the church in terms of talking to a passive audience; in terms of preaching and instruction. Those who hold the traditional view, emphasize the importance of their children and adults having a knowledge of the Bible and the Christian faith. Where there is this difference accompanied by a lack of understanding and cooperation, there is conflict or complete separation of the leadership into their respective areas. When a pastor does not have sufficient administrative ability to provide opportunity for a sharing of purposes and ideas in a staff meeting, the condition persists.

3. The result of all of these factors is a sense of discouragement, and frustration on the part of the director. This effect, in turn, becomes a cause of difficulty.

The preceding analysis indicates that the difficulties as well as the favorable factors root in personality structure and function. It has been shown that these are manifested in attitudes, dispositions, concepts, values, the nature of self status, the presence or lack of skills and knowledge, and other similar aspects of the individuals involved in the pastor-director relationship. This, therefore, is mainly a problem of education broadly conceived as experiences all through one's life.

If a leader's life-long experiences have educated him to be ego centric, however, the difficulties which he causes in a working situation, probably can be solved only by a change in the personality ego itself. Such a case is pathological and needs special psychological help in which the self might become re-oriented. There are, however, certain ways by which the necessary conditions for an effective pastor-director relationship can be developed.

Recommendations

The following recommendations of these conditions, which involve human relations, are necessarily interrelated and interdependent.

1. *A Carefully Selected Ministry.* The professional leadership of the church should be very carefully selected on the basis of both their educational training and personal qualifications. The training schools and the local churches should share this responsibility.

2. *A Coordinated Ministry.* The pastor and director should lead the church in a coordinated ministry. They should be peers who share delegated responsibilities and functions in the whole church. A clearly defined division of responsibilities is necessary, however, for effective functioning. The pastor is the chief administrative officer of the church. The director should be his associate, directly responsible to him and have supervision of the educational function of the church. This definition should be clear to the pastor, the director, the committee or council or Christian education and to the congregation. This assignment of responsibilities should be made on the basis of a job analysis. Such factors as abilities, knowledge, aptitudes and the common purposes in the light of the churches needs, are of course, the primary considerations.

3. *Status.* The director should be helped to achieve a sense of self status. This aid to status would involve such factors as denominational legislation on ordination for women and the place, function and qualities of the director, the pastor's attitude, the director's personal and functional quality and parish education.

Ordination should be optional but available. Women directors who desire ordination represent a minority, but ordination is desired by some. Denominational legislation should provide for this ordination of women who qualify and who desire it. Such legal action would have the following advantages: it would (1) help remove barriers of disparity in the church's recognition of a woman's ministry; (2) give a woman a feeling of acceptance in the ministry of the church; (3) help to identify the ministry of religious edu-

cation with the recognized pastoral ministry in the church; (4) provide the director with the opportunity to be a recognized voting member of the denominational association which shapes its policies.

Denominational constitutions should state clearly the place and function of the director as related to the pastor. They should also state the academic professional and personal qualification which the denomination expects in a director. These should be in accordance with the high qualifications included in these recommendations. Such legislation would indicate that the religious education director's place and function in the church's ministry is valid and worthy.

Both the director and pastor have a necessary role in the achievement of the director's status in the parish. The pastor, as the chief administrator, should take the initial and primary leadership in stimulating a church-wide interest in religious education, and generate a keen sense of educational responsibility. The director, on the other hand, as the supervisor of the church's educational program, can also effect this status by (1) bringing to his profession the highest personal and functional qualities; (2) seeking, above all else, to serve in a ministry to growing persons; (3) consciously teaching the entire congregation, through specific strategy, the privilege, purpose and task of religious education; and (4) developing a responsible and trained lay leadership.

4. *Improved Ministerial Training.* Men and women preparing in seminaries for the ministry in a local church, should be required to take courses in modern religious education philosophy and method. The courses in church administration should be taught primarily from the point of view of educational administration, rather than that of business. Their training should include some observation of expert teaching and an internship in a church that is educationally effective.

5. *Improved Director Training.* Men and women who aspire to be the educational supervisor of a local church should have the same training as those preparing for the pastorate. Their major emphasis, however,

should be in religious education. They should develop a dependable philosophy of religious education. A knowledge and understanding of theology, Bible, church history and polity should be an integral part of, and basis for that philosophy. This is their core training. Observation of expert teaching, practice teaching and a supervised internship in a local church are especially recommended, in the light of needs expressed by directors.

These recommendations for improved ministerial and director training would have the advantage, not only of strengthening their training at necessary points, but would also give pastors and directors a background of more common experiences on which to base a unified program of Christian education in the church and a greater mutual understanding and respect for each other.

6. *A Common Objective.* The establishment, through cooperative interaction, of common purposes for the best religious development of the congregation would help to bring about sympathetic and objective relationships and reduce any conflict in personal motives, methods and philosophy. Opportunity for the director and pastor to participate in the examination of these goals, evaluation of and planning for them should be provided in regular staff conference. For the most effective results in this staff meeting, there should be a completely democratic atmosphere; mutual respect and complete freedom to express and share views and problems. Mutually agreed purposes encourage a *working-together*, rather than a *working-for* attitude. Authoritarian or laissez-faire processes cannot solve conflict.

7. *A Council of Education.* In churches where there is no council or board of education, one should be organized. The council usually consists of a church-wide representation and is often moderated by a lay chairman. This relates both the pastor and director to this representative body, as advisors. Such a joint relationship with a lay group which considers the best interests of the whole church serves to direct the attention of the pastor and director to a responsibility and purpose beyond themselves. The council has a mediating, directing influence.

8. *In-service growth.* Both the director and pastor should have the opportunity for refresher courses, attendance at conferences, workshops and associations of directors and pastors. Relief from secretarial work and minor administrative work should be secured to provide time for this as well as for rest and play.

9. *Additional Research.* The following additional studies would make a valuable contribution to this profession and its development. (1) The living conditions of directors, investigating and making recommendations on such factors as salaries, pensions, living quarters, transportation facilities and tenure. (2) The professional training of directors and pastors, investigating in detail what seminaries are now doing, what are the training needs of directors and pastors, recommending what this training should include.

Looking Ahead

The profession of the educational supervisor of the church is a comparatively new vocation. It has been suffering from all the growing pains involved in changing concepts of religion, the church's function, religious education and the place of women in our culture. The balanced number of effective and ineffective cases in this study is not intended to indicate that there is such an equality in present practice. The results of the 1948 questionnaire, of the 1951 letters and interviews of this study, and the opinions of leaders with wide contacts with directors, create the impression that the ineffective ones predominate. At the same time, we can see that this profession may be on the threshold of a more promising future. Each year, more churches are seeking directors; some have realized the value of such leadership enough to provide adequate salaries in their budgets for this purpose. Some denominations have already raised the standards of educational requirements for directors in their churches and intend to raise them still higher. Seminaries and universities seek to improve their training in religious education. Pastors and directors who are working patiently and courageously to bring status to the director, and who are working

out successful, happy relationships, enlarging and defining this church profession. Someday even ordination of women directors may be open to those who qualify and desire it, because of the ministry of those women who now work with patience, effectiveness and vision. The fulfillment of conditions recommended in this report, by pastors, directors, church denominations and seminaries would create a profession which would be fruitful for the Protestant church and attract increas-

ing numbers of both men and women of superior quality.

A great new ministry—the educational ministry—seems to be emerging to a place of greater importance in the Protestant church. This profession of educational supervision calls for all the ability in administration, supervision, teaching and counseling which a person can achieve. It calls also for vision, courage, patience, a love for people and genuine devotion to the religious development of persons.

THE THEOLOGICAL SCHOOL, St. Lawrence University, Canton, N. Y., was completely destroyed by fire in December 1951. The Theological Library was in the building which burned. All books were lost. It is impossible to replace all of the books of the library.

Do you have any standard books in the field of religious education, psychology and the social sciences, which you can give to the school? These books are needed.

Here is an opportunity for members of the Religious Education Association and for readers of this magazine to share with a school.

Please communicate with Dean Angus H. MacLean, Canton, New York.

THE FOURTH ANNUAL RELIGIOUS DRAMA WORKSHOP, sponsored by the Division of Christian Education, N.C.C.C. and the American Baptist Assembly, will be held at Green Lake, Wisconsin, August 11-21, 1952. For information, write The Division of Christian Education, 79 East Adams Street, Chicago 3, Illinois.

A SYMPOSIUM OF EIGHT ARTICLES on "Church and State" appeared in the *Congress Weekly*, (a Review of Jewish Interests) for March 3, 1952. (Volume 19, Number 9). Price fifteen cents. (American Jewish Congress, 15 East 84 Street, New York 24, N. Y.)

LABORATORY OR FIELD EXPERIENCES IN THE PROFESSIONAL TRAINING

Of Directors of Religious Education

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THE PROFESSIONAL pre-service training of graduate students preparing to be directors of religious education in the churches is both challenging and difficult. To forge a link of effective guidance between pre-service experiences and in-service responsibilities is especially important.

Several factors indicate a need to focus attention specifically on the "field experiences" aspect of the training program for prospective directors of religious education. One finds among students a rather widespread feeling that "field work" as professional training is far from satisfactory, that too often it is mostly a matter of trial and error, mere fumbling until some satisfactory pattern of procedure in a certain situation is discovered, that there is little worth-while carry-over from the pre-service laboratory or field experiences into the actual tasks faced in the in-service situations in the churches. In addition, one hears from churches that directors of religious education are not adequately prepared for their work, and that the children and youth in the church suffer from this lack of competency on the part of professional leaders.

One needs to recognize that in many cases the students entering the training institutions to prepare for leadership in religious education have little background of experience out of which to understand the concepts developed in the academic courses of their program. In fact, too often their past experience has been detrimental rather than helpful, and has conditioned them against ideas and practices essential in professional preparation.

Those familiar with the best procedures being used in the practical training of teach-

ers and social workers, for instance, quickly become aware of the great lag prevailing between those programs of professional training and what is provided in training leaders in religious education for the church. If the professional training of religious educators is in part an educational enterprise, then might an examination of recent developments in educational disciplines be helpful? Is there any contribution here that might be significant to the training program in religious education? Should the program of laboratory or field experiences in religious education be well-planned scientific experimentation, guided on the basis of as sound educational principles as can be derived, and carried out in such a way that the children and youth involved are not exploited nor their understanding of the religious faith undermined? Are there in teacher education programs, for example, suggestions that offer guidance in setting qualitative standards governing laboratory or field experiences in religious education? For some time the writer has been concerned in examining some of these questions and seeking answers that might have a practical application in training directors of religious education.

Obviously, adequate training for directors of religious education cannot be provided according to a set pattern. Students-in-training are individuals to be understood and guided with reference to their needs, interests, and capacities. If they are to be well prepared for the diverse tasks of directors of religious education in the churches, do they not need to be trained to generalize from experiences, and to act on generalizations and principles, rather than to follow routine patterns and methods? While it is desirable

that in-service situations and experiences be anticipated and realized as far as possible in the pre-service field experiences of the students, nevertheless, the variety in types of appointments for directors of religious education, and the unpredictable demands made upon religious educators in the many church situations make plain the folly of attempting to mold individuals to fit specific patterns in the future rather than to prepare them to react and to generalize from experiences. As has been pointed out in teacher education, "Only as teachers are able to sense situations, to select, plan, carry forward, and evaluate experiences—only as they act-on-thinking—will the learning experiences of children and youth be functional, will these experiences help to develop individuals who in turn are able to base action upon thought."¹ To plan from this viewpoint in training prospective directors of religious education may prove helpful.

In a graduate training program in religious education, what phases of the professional laboratory or field experiences need careful consideration? Perhaps a few suggestions of standards may be useful.

One significant factor in the field experiences of students preparing to become directors of religious education is the range and extent of facilities available to them for observation and practice. This phase of the training program calls for serious consideration. Providing adequate facilities for professional laboratory or field experiences is, of course, a responsibility of training institutions. In order to provide a link between pre-service and in-service work, the student-in-training needs actual experience, under competent guidance, in as many phases as possible of the religious education work in the churches.

Many local churches in which students have their pre-service field experiences offer very limited opportunities in types of work—a situation that is a definite handicap in

a professional training program. Too often the field experiences of students are controlled on the one hand by the financial needs of the student, and on the other by the kind of work for which churches will employ student help. Clearly, when field experiences are determined by these conditions, no satisfactory standards in professional laboratory experiences are possible. Providing a greater variety and a higher quality of experiences for students-in-training might well be a co-operative undertaking of local churches and training institutions.

The place of laboratory or field experiences in a training program for directors of religious education is an important criterion for consideration. Field experiences are needed as an integral part of student's training. Theory should be integrated with practice, since both theory and practice are important and necessary to the professional growth of students-in-training.

Concrete field experiences cause students to face reality. Direct experience is the best means the student has for discovering his own problems, his abilities and his limitations. In the final analysis, all genuine learning is self education. It is only as the student actually practices and experiments that he discovers the problems relevant to him.

In supervisory work with students-in-training, one discovers frequently that they can verbalize about methods and techniques of work but that in an actual situation they have little understanding of the direct application of those methods and techniques. Students need opportunities to make certain that they understand the concepts they talk about in class by putting them into action. Their academic courses thus become more meaningful; they see theory in practice. "It is only as the student of education begins to deal with real children and youth in school and other settings that he can test his ability to deal with the human factors in education."² This kind of first-hand experience is equally important in the professional preparation of religious educators.

In the area of laboratory experiences for

¹American Association of Teachers Colleges, the Sub-Committee of the Standards and Surveys Committee. *School and Community Laboratory Experiences in Teacher Education*, p. 317. (American Association of Teachers Colleges, 1948).

²*Ibid.*, p. 19.

prospective directors of religious education, three levels of training contributing to professional development are induction, student-teaching, and general examination of and participation in the total task of religious education in the churches. In the first step in this sequence—induction—students are engaged in building basic background from subject-matter courses (including basic educational theory and psychology), in guided observation and participation in a demonstration or special laboratory center, in visiting local churches for specific purposes, and in general becoming oriented to the philosophy of religious leadership.

The types of experiences needed by a given group of students should be studied and planned cooperatively by the students and the supervisor in charge of the demonstration center. This planning would be based on educational principles and standards drawn up jointly by the students and the supervisor.

In the second stage of this training sequence—student-teaching, the student becomes responsible, under guidance, for a group of learners. Several factors determine a student's readiness for student-teaching. Among these are his understanding of major aspects of child growth and development, his understanding of the application of basic principles governing the learning process, his ability to become acquainted with and study the needs, interests and abilities of a given group of learners, his sensitivity to problems and factors affecting a teaching-learning situation and his own needs, interests and abilities as identified through professional laboratory experiences prior to student-teaching.

Student-teaching is an important part of the experiences in a sequence centered around the role played by directors of religious education in actual conditions in the church. However, a director is responsible for many functions in the educational work of a church, so other types of experiences must also be provided. A student-in-training needs to look at the whole religious education program as it operates in the churches and examine the interrelations of all the parts. He needs to

become familiar with all phases of the work—administrative practices and policies, supervision of teachers, special knowledge of different age-groups, curriculum planning, recreational activities, and church-community cooperation. In this concluding stage of his field experiences, the student should have opportunity to enter into a series of practical and professional experiences, which will give him confidence in assuming the responsibilities of a director on the completion of his training.

In a professional training program, the nature of laboratory or field experiences is determined by the purpose which they are intended to serve. A student-in-training is given an opportunity to participate as a teacher in a classroom in order that he may become acquainted with pupils of differing backgrounds, may study them as individuals, may take part in planning a program for the group, and may guide the pupils in their work.

The student in planning programs for a class gets experience in stating aims and objectives, in organizing and working with materials, and in providing teacher-pupil experiences. Not only is it necessary for him to master the content material but also to learn how to use it in a teaching-learning situation. Finally, the student evaluates the whole process, as he sees it. This evaluation becomes an important part of the regular conference-discussion between the student and the supervisor.

Other phases of the program should provide opportunity at appropriate times for the student to lead groups in informal meetings, such as social and recreational activities. Or, in working cooperatively with other staff members in the local church in development of the curriculum for a school unit, in planning worship services, in working with parents, and in having experience as a supervisor of other workers in the church school. Each type of experience should serve a definite purpose in the student's training.

To provide laboratory or field experiences in a training program does not mean that every student should do the same type of

work, for the same length of time, for the same reason, and that all will start at precisely the same place in their training. On the contrary, it is desirable that the principle of individual differences be observed to as great a degree as possible.

The type and length of assignments in field experiences should be determined by the relationship which will exist between the student-in-training and the children and youth with whom he may work, as well as relations with the director or supervisor in the local church. This involves the best interests of both the local church and the student-in-training. When a student enters upon a field assignment for a definite purpose, the length of the assignment should be determined by his achieving of that purpose rather than by such factors as staff needs in local churches or the student's financial situation. In order that field assignments may be carried out in the best interests of all concerned, most careful planning with the personnel of local churches where students-in-training participate in the work is a factor of prime importance.

In view of the significance of first-hand laboratory or field experiences in the training program of prospective directors of religious education, it is necessary that the training institution give special attention to developing and improving cooperative relations with the local churches and their personnel where students have a part in the religious education program. In many cases, the first step is to convince the leadership in local churches that the professional training of students is fundamentally an educational project of great importance to the future of the church. To have satisfactory working relations in such a cooperative enterprise, there is need for clear-cut understanding as to division of responsibilities on the part of all concerned—the local church personnel, the supervisory staff of the training institution, and the students.

Careful planning is essential in every phase of the work. At the beginning of the academic year, a planning conference (prepared for well in advance) of all personnel in any way participating in the supervisory

work of the students having field assignments will provide opportunity for discussion of such problems of common concern as educational policies, assignments of students in the churches, curricula in use, type of guidance that may be most helpful to students-in-training, standards of evaluation to be used by supervisors, and division of responsibilities. The training institution has heavy responsibility for the successful operation of this phase of a training program.

In all of the pre-service laboratory or field experiences provided for prospective directors of religious education there is the vital factor of effective supervision. "Two factors have a primary influence upon the learning resulting from professional laboratory experiences—the kind or nature of the experience itself, and the quality of the experience. The latter is conditioned in large part by the guidance given as the student engages in the particular experience."³ This suggests the important role of the supervisor.

It is difficult to determine the quality of guidance in supervisory relations. Since the degree of the professional growth of students, their incentive to learn in the field, their understanding of themselves as their reactions reveal themselves, their love of children and youth, their first and full impression of religious education—are all so closely tied up with the guidance given in their field experiences, it seems of utmost importance that supervisors of students-in-training have high qualifications for their exacting tasks.

The guidance and development of the student's field experiences should be directed on the basis of educational principles which are demonstrated in practice. These principles help the student to generalize from his experiences, to construct his own philosophy of education, and to rely upon principles rather than upon set patterns and fixed ways in guiding teaching-learning situations. The bases upon which students are to be supervised and the quality of their work evaluated must be an integral part of the cooperative planning of students and supervisors. "Evaluation of growth in meeting and dealing with

³*Ibid.*, p. 245.

laboratory experiences should be an integral part of the guidance program, should be a continuous process, and should be expressed in terms of the student's ability to use basic generalizations in meeting new situations."⁴

Effective guidance of the field experiences of students calls for use of cumulative individual records covering fully background and training, cooperatively prepared by the students and supervisor, the use of group and individual conferences carefully planned (and recorded for future use in guidance of the student), integration of instruction in academic courses into its practical application in field situations, and continuous use of evaluative criteria by both the student and the supervisor.

In guiding field experiences, the conference period of student and supervisor is most crucial. Discussion in conference is like a barometer, indicating the quality of the student's practice, the degree of his growth, and the effectiveness of the supervision he has had. To make the individual conferences really worth while in the professional growth of students is a constant challenge to the supervisor.

It was a great educator who used to remind his students that much of what was designated supervision in teacher education consisted chiefly of "super" with very little "vision." In the supervision of laboratory or field experiences of students in religious education, there is evident need for real vision in the entire process.

To fulfill the exacting demands on a supervisor of students-in-training in their field experiences calls for certain personal qualities as well as for professional qualifications. First in importance is a sense of religious vocation which will be an inspiration to the students. An attitude of religious understanding, warmth and tolerance, combined with a well-adjusted, emotionally mature

personality, is a great asset in supervisory relationships.

Professionally, supervisors on the staff of training institutions should be qualified both through thorough training and experience. Essential qualifications for this role include competency in teaching, skill in guiding others in the art of teaching, accurate knowledge of children and youth, and continuing professional growth. Psychologically, students-in-training need to respect the professional workmanship of a supervisor, and they also need to experience the thrill that the art of good teaching in whatever situation brings.

The responsibility of a supervisor to students in guiding their professional growth makes it essential that the supervisor be an experienced counselor, with an understanding of the methods and purposes of counseling, and of the importance of evaluative techniques in measuring professional attainments.

If the quality of the professional training of students preparing for leadership in religious education in the churches is to reach higher levels, there is obviously need for standards which will serve as goals and will provide a sense of direction. Merely to dismiss proposed standards as being too idealistic, as being aimed at the church steeple instead of the basement classroom, does not augur well for the future educational leadership in the church. Needless to say, a start must be made where one is. By starting where one is in a particular situation, it is possible to interpret and modify suggested standards in the light of a specific set of circumstances and then move gradually forward, one step at a time. While a realistic acceptance of limitations is necessary, there is at the same time an increasing need for critical examination of these limitations and for the most intelligent efforts possible to overcome them in some measure each year. All such efforts combined may contribute to a worthwhile forward step in the training of more effective professional leadership for the vital educational work of the Christian church.

⁴American Association of Colleges for Teacher Education. *Recommended Standards Governing Professional Laboratory Experiences and Student Teaching and Evaluation Criteria*, p. 17. (Report of the Sub-Committee to the Committee on Standards and Studies and Member Institutions, American Association of Colleges for Teacher Education, 1949).

Predicting Success

IN TRAINING FOR THE MINISTRY

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THE NEED for measurement and guidance programs in seminaries is widely recognized and has been treated in a previous article.¹ The present study will consider the value of certain standardized tests for the prediction of academic success in a theological seminary.

The question has been posed as to whether or not the prediction of the future success of a student in a particular curriculum is possible. The answer seems to be that, while it is impossible to achieve perfect prediction, nevertheless, it is plausible to speak of the possibilities of a student's success or failure in his training. It is recognized that some students who have low entrance test scores or rank in their previous scholastic surroundings may prove successful in seminary training. It is also true that candidates who have high entrance test scores or academic rank may fail in the seminary. But, usually, one can predict that the chances of success are good for the high-ranking student and much less promising for the low-ranking student.

In order to predict future status it is necessary to know something about the typical relationship between present traits or characteristics of the individuals and their later scholastic achievements. This paper will report the result of a study to investigate certain indexes and determine their possible value for the predictions of academic success in the Austin Seminary.

The tests used in this division of the study were a graduate scholastic aptitude test and a reading test. A third index used was the pre-seminary grades in various colleges. The

tests were administered to entering Junior classes.

The graduate scholastic aptitude test used was the Miller Analogies Test, Form G, by W. S. Miller of the University of Minnesota (hereinafter referred to as the Miller Analogies).² The Miller Analogies Test consists of 100 analogies of increasing difficulty which must be completed by the subject within a limit of 50 minutes. The score is derived from the number right, no correction being made for chance successes. Since most of the subjects attempt all the items, the test is considered a power test, despite the time limit.

The reading test used was the Co-operative Reading Comprehension Test, Form T, by F. B. Davis, F. S. Beers, W. F. Gookin, D. G. Paterson, Mary Willis, and others (hereinafter referred to as the Reading C-2).³ The Reading C-2 provides four scores: a vocabulary score, a speed of comprehension score, a level of comprehension score, and a total score. The test is administered in two timed sections, the first 15 minutes, and the second 25 minutes. The vocabulary score is derived from the first section; the speed and level of comprehension scores are derived from the second section. The first section consists of definition of words in multiple-choice questions; the second consists of paragraphs to be read and multiple-choice questions concerning their content to be answered. Most college students complete the vocabulary section well within the time limit. The vocabu-

¹Logan V. Cockrum, "Personality Traits and Interests of Theological Students," *Religious Education* Vol. XLVII January-February, 1952, No. 1, p. 28.

²W. S. Miller, *Manual for the Miller Analogies Test*, pp. 3-4. (New York: The Psychological Corporation, 1950.)

³F. B. Davis, et al., *The Cooperative Reading Comprehension Tests*. (Princeton: Cooperative Test Division, Educational Testing Service, 1950.)

lary section in such cases is actually a power test despite the time limit.

Other data available for the group included: (1) a grade-point average for 90 or more semester hours of college work done at an accredited senior college, (2) a seminary grade average for 30-34 semester hours work done at the Austin Presbyterian Theological Seminary.

The pre-seminary grade-point average was computed on the following scales: A=3 points per hour, B=2 points per hour, C=1 point per hour, D=0 points per hour. The total grade-points were then divided by the total semester hours. The Seminary average was computed in a similar manner. The average load for seminary students is 32 hours per year.

In order to determine the predictive value of the various measures, correlation techniques are used. The Pearson product moment correlation coefficient⁴ is used.

In Table I the results of comparing the measures with the criterion, grade average in Seminary for the junior year, are presented.

TABLE I
CORRELATIONS OBTAINED BETWEEN THE
VARIOUS MEASURES AND THE SEMINARY
AVERAGE FOR THE JUNIOR YEAR
(N = 79)

Index	Criterion	r
College average	Seminary Average	.51**
Reading C-2		
Vocabulary	Seminary Average	.42**
Speed	Seminary Average	.36**
Level	Seminary Average	.34**
Total	Seminary Average	.41**
Miller Analogies*	Seminary	.50**

*N = 43

**Significant at the 1% level of confidence.

It will be noted that previous scholastic performance of the student provides the most significant correlation. This bears out information from several other research studies which indicates that one of the most reliable

indications of subsequent scholastic achievement is previous scholastic performance. Pre-seminary college grades should serve as one useful index for predicting student's success, at least in his Junior year of Seminary training.

The predictive value of the Miller Analogies Test shows a result comparable to that found in the case of the college record. It may be concluded that scores on this particular scholastic aptitude test will have definite usefulness in predicting probable achievement at the beginning level of seminary training. This test should be used as a supplement to the previous college record since similar grades from different colleges do not always hold the same meaning. It should be noted here that the sample group used on this test is relatively small.

It is recognized in the Seminary that verbal ability is essential. The schedule of reading assignments, lecture materials and term papers makes heavy demands upon this ability. The ministry itself makes imperative the ability of the student to express himself effectively both in oral and written material. While the coefficients of correlation are smaller for the Reading C-2 than for the other measures, it is still well within the range of significant correlation.

In order to interpret these results in a different manner, the data are also presented in a series of expectancy tables. The expectancy table is not new. But, as a test service bulletin⁵ of the Psychological Corporation points out, it is not as widely known or used as it deserves.

"The expectancy table is merely a grid containing a number of cells. Along the side are indicated the test score intervals; along the top are placed the course grades which have been awarded, . . . or whatever other criterion of success is desired. For each individual we place a tally which shows, vertically his test score and, horizontally, his rank on the criterion. When the tallying has been completed, the tallies in each cell

⁴J. P. Guilford, *Fundamental Statistics in Psychology and Education*. (New York: McGraw-Hill Book Company, Inc., 1950), pp. 157.

⁵Anon., "Expectancy Tables—A way of Interpreting Test Validity." *Test Service Bulletin*, The Psychological Corporation, No. 38, December, 1949.

are added, and this number is recorded in the cell. The numbers in each row of cells are then added and the sum is recorded at the right of each row; the numbers in each column are added and the sum is recorded at the bottom of each column."⁸

In illustration, to answer the question, "What is the probability that a student with a given college grade-point average will succeed in the seminary?" The data are organized as presented in Table II. Each cell frequency has been converted to a per cent

of 1.50 to 1.99 (C+), and 12% (3 men) earned a seminary grade-point average of 1.00 to 1.49 (C). Not one of the men whose college grade-point average was in this group received a seminary grade-point average of less than C. One might predict then that entering seminary students who have attained a grade-point average in college of 1.50 to 1.99, will probably be passing students, since all but 12% earned an average grade of A, B, and C+. While 54% earned grades of A and B.

TABLE II

EXPECTANCY TABLE OF THE COLLEGE AVERAGES OF SEMINARY STUDENTS PLOTTED AGAINST THEIR SEMINARY AVERAGES AT THE JUNIOR* YEAR

Total No.	Number receiving each grade					College Averages	Per cent receiving each grade					Total Pct.
	.50 to .99	1.00 to 1.49	1.50 to 1.99	2.00 to 2.49	2.50 to 3.00		.50 to .99	1.00 to 1.49	1.50 to 1.99	2.00 to 2.49	2.50 to 3.00	
8			1	3	4	3.00 to 2.50			13	37	50	100
21			6	9	6	2.49 to 2.00			29	42	29	100
24		3	8	10	3	1.99 to 1.50		12	34	42	12	100
25	2	8	7	4	4	1.49 to 1.00	8	32	28	16	16	100
1		1				.99 to .50		100				100
79	2	12	22	26	17							

*Junior year is the first year in Seminary training.

based on the total number of tallies in its row. The table then reads: of the 24 individuals who were junior⁷ students and had a college grade-point average between 1.50 and 1.99, 12% (3 men) earned a seminary grade-point average of 2.50 to 3.00 (B+ to A), 42% (10 men) earned a seminary grade-point average of 2.00 to 2.49 (B), 34% (8 men) earned a seminary grade-point average

To answer the question, "What is the probability that a student with a given Miller Analogy test score will succeed in the Seminary?" the data are organized as presented in Table III. The table reads: of the 9 students who were juniors in seminary and had scored between 50 to 64 on the Miller Analogies Test, 33% (3 men) earned a seminary grade-point average of 2.50 to 3.00, 11% (1 man) earned a seminary grade-point average of 2.00 to 2.49, 56% (5 men) earned a seminary grade-point of 1.50 to 1.99. One might pre-

⁸*Ibid.*

⁷The first year of Seminary training is the Junior year.

dict then that entering seminary students who attain scores of 50 to 65 on the Miller Analogies test will probably be successful students, since 100% earned an average grade of from A to C+, while 44% earned grades of A and B.

100% earned an average grade of C+ or better.

Interpretations may be made in the same way for other test scores and individuals on each of the tables.

It should be noted that there are limita-

TABLE III
EXPECTANCY TABLE OF THE MILLER ANALOGIES TEST SCORES OF SEMINARY STUDENTS PLOTTED AGAINST THEIR SEMINARY AVERAGES AT THE JUNIOR* YEAR

Total No.	Number receiving each grade					Miller Analogies Scores	Per cent receiving each grade					Total Pct.
	.50 to .99	1.00 to 1.49	1.50 to 1.99	2.00 to 2.49	2.50 to 3.00		.50 to .99	1.00 to 1.49	1.50 to 1.99	2.00 to 2.49	2.50 to 3.00	
3				1	2	94 to 80				33	67	100
7			1	2	4	79 to 65			14	29	57	100
9			5	1	3	64 to 50			56	11	33	100
16	1	5	3	6	1	49 to 35	6	31	19	38	6	100
8		2	4	1	1	34 to 20		25	50	13	12	100
43	1	7	13	11	11							

*Junior year is the first year in Seminary training.

To answer the question, "What is the probability that a student with a given Reading C-2 Total score will succeed in Seminary?" the data are organized as presented in Table IV. The Table reads: of the 29 students who were juniors in the Seminary and had scored between 66 and 77 on the Reading C-2 Total, 18% (5 men) earned a seminary grade-point average of 2.50 to 3.00, 41% (12 men) earned a seminary grade-point average of 2.00 to 2.49, and 41% (12 men) earned a seminary grade-point average of 1.50 to 1.99. One might predict then that entering seminary students who attain scores of 66 to 77 on the Reading C-2 Total will probably be successful students, since 59% earned an average grade of A to B. And

tions which are inherent in the expectancy table. Since the reliability of any statistical measure varies directly with the number of individuals on which the measure is based, and since each cell is likely to contain relatively few cases, the confidence to which we are entitled is less than for measures based on larger numbers of cases. The average score of a class is a more stable figure than the score of any individual student. One should always be aware of this lesser reliability. The lesser reliability of the figures in any expectancy table is frequently compensated for by the clearer interpretation they permit.

While present results are encouraging, it is hoped that by the end of the present school

TABLE IV

EXPECTANCY GRID OF THE READING C-2 TOTAL TEST SCORES OF SEMINARY STUDENTS PLOTTED AGAINST THEIR SEMINARY AVERAGES AT THE JUNIOR* YEAR

Total No.	Number receiving each grade					Reading C-2 Total Scores	Per cent receiving each grade					Total Pct.
	.50 to .99	1.00 to 1.49	1.50 to 1.99	2.00 to 2.49	2.50 to 3.00		.50 to .99	1.00 to 1.49	1.50 to 1.99	2.00 to 2.49	2.50 to 3.00	
8		1		2	5	89 to 78		12		25	63	100
29			12	12	5	77 to 66			41	41	18	100
31	1	5	10	11	4	65 to 54	3	16	32	36	13	100
10	1	3	3	2	1	53 to 42	10	30	30	20	10	100
1		1				41 to 30		100				100
79												

*Junior year is the first year in Seminary training.

term a sample of over a hundred Seminary students will have been tested, and their average grade-points for the junior year will be available. The larger sample will again be subjected to statistical analysis, and local

norms, established on all the measures now used. It is promising that as the sample has been enlarged from year to year the coefficients of correlation have not decreased in significance but in most instances have increased.

WORLD WAR II VETERANS already have repaid in full about \$1.5 billion in GI loans for homes, farms and businesses since the GI loan program went into effect nearly 8 years ago, Veterans Administration announced today.

This represents almost 9 percent of the \$16.8 billion in GI loans closed to January 25, 1952, the latest date for which statistics are available.

In the number of loans repaid in full, the percentage is even greater. A total of 329,749 GI loans have been repaid in full, nearly 12 percent of the 2,837,651 GI loans closed.

We Create Each Other

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THIS ARTICLE, which might perhaps have the following sub-title "The speculations of a layman about personality," is a development of my articles which have previously appeared in this journal.¹ The second of these articles was a development of the first in the sense that the second was a presentation of the theories on which the argument of the first was based.

In the first article, I explained that a study of the question as to the reasons why children leave the church and church school had led me to the conclusion that the community itself was a subversive influence, that our communities were not seed beds for the growth in our children of an appreciative attitude towards religion.

I stated also in my first article that the climate of opinion of a community was determined by the sum total of the attitudes, good and bad, of all the individuals constituting such community. I argued that it was through this climate of opinion that the attitudes of one generation were impressed upon the succeeding generation.

In the second article, I considered the meaning of the word "attitude." I stated and I quote:

The accepted meaning of this word is the tendency of an individual to react to a given stimulus in a given manner. This meaning implies that an attitude is an "implicit" quality of personality.

It should be noted that in stating the third principle reference is made to the "expression" of attitudes by individuals. Obviously, that which is not expressed will not influence the climate of opinion or culture. An implicit quality of character is necessarily static. For my purpose, the word "attitude" must express an "explicit" or dynamic quality of personality. Therefore, I prefer to define the word "attitude" as the outward and visible

signs, whether expressed by word or deed or both, of the inner and intangible self and the sanctions which that self uses as a guide to life.

The word "sanction" is used as meaning the determinant in any situation of the response of the individual to the situation. The response will be the outcome of the judgment of the individual on the basis of some standard applied to the issues and factors involved in the situation. That standard is thus the determinant or sanction.

I tried to show in both of my former articles that the climate of opinion of a society — and ultimately its culture — is created out of the sanctions witnessed to by the attitudes expressed by the individuals composing the society in these social situations.

I now want to advance the position that we, the individual members of society, create each other by our interaction with each other through these same "social situations." I begin with a certain theory about personality.

I regard the personality as having two parts. One of these parts I consider to be the "implicit" or internal aspect of personality. This part I designate as the "me." The other part I consider to be the "explicit" or external aspect of personality and this part I designate as the "I."

Now I am not the first to divide the personality into parts. I rather believe that Freud was the first to do this. He gave us three parts, "the ego, the superego and the libido." Mead² gives us two which he calls the "I" and the "me" respectively. I regret that I cannot think of any terms more appropriate than these same two words for two parts of the personality. The "I" and the "me" of Mead are not, however, in any way equivalent with the "I" and "me" which I

¹Vol. XLV No. 5 p. 275 and Vol. XLVI No. 3 p. 145.

²George H. Mead, *Mind, Self and Society* — University of Chicago Press.

am going to define. Mead's "I" and "me" are each a self³, apparently existing side by side but not identical. My "I" and "me" are but a single self. Mead's "I" does not get into the limelight,⁴ mine does. Mead's "me" is the assumed organized set of attitudes of others.⁵ My "me" is the inner and intangible self.

I remind you that I defined the "me" as that part of the personality which is the implicit or internal aspect of personality and the "I" as that part which is the explicit or external aspect of personality. The easiest way to explain what I mean by these definitions is to return to the two meanings of the word "attitude." An attitude in the "implicit" sense of a tendency to react to a given stimulus in a given manner is the possession of the "me." An attitude in the "explicit" sense of giving expression before others to a sanction is the possession of the "I."

Thus it is the "I" which acts in an association of individuals to which I have applied the term "social situation." The "me," however, necessarily is present in a social situation, but it is never experienced by another person. The "me" is known only to the individual who possesses it. The "me" is disclosed to others by the "I" but the disclosure is never complete. Even between a man and wife, after fifty years of common living, and "me" of each is never completely—in the full 100 per cent sense—known to the "me" of the other. What then is the "me"?

The "me" is in fact the whole personality. The "I" is the expression of the "me." The "me" makes contact with its world through the "I." The "me" both learns through the "I" and expresses itself through the "I." The basic urge of the "me" is growth. This is the first law of personality. The growth of the "me" is determined by the experience of the "I," which experience becomes the experience of the "me" by transmittal through the "I."

The "I" and the "me" are never static. Both change—for the better or for the worse—

with each participation in a social situation. The "me" changes by reason of the experience brought to it by the "I." The "me" being changed, the "I" which participates in the next social situation is different from the "I" which participated in the earlier social situation.

Let us apply this theory to life. Two hours ago a baby was born. Now it is lying in a spotless crib in a sterile sanitary baby ward where its creature wants will be carefully and fully met for the next ten days or two weeks. But, what about its personality needs? This baby has a "me" and associated "I" ready to function just as assuredly as were its heart, lungs, and organs of elimination at the instant of birth. The baby's "me" has but one drive—to grow and to do so through contact with the "me" of another individual.⁶ But mere contact is not enough. The contact must be one which will induce growth of the baby's "me." The minimum experience of the contact conducive to growth of the baby's "me" is cooperation, but beyond cooperation is love. Experiencing love or at least cooperation in its contact with the "me" of another person, the "me" of the baby fulfills its urge to grow.

Our baby in the hospital ward, however, gets minimum attention for the period of ten days or two weeks from the one most able to give the baby the full experience it needs at this time. I mean its mother. The attention of the nurses to its creature needs, though highly effective, is basically automatic and conducted in as short a time as possible. The baby needs more than the nurse can give. Its contact with another "me" is chiefly through the sense of touch and its greatest need is for the fondling which only the mother can give. At first, fondling is the only manner in which love can be expressed in the contact between the baby and another person. Some doctors have discovered a value in a larger contact between the baby and its mother in these early days and are advocating the placing of the baby in the room

³*Ibid* p. 174.

⁴*Ibid* p. 174.

⁵*Ibid* p. 175.

⁶The contact is, of course, between the "I" of the baby and the "I" of another person. It will simplify further discussion if this is understood so that reference need only be made to contact between two "me's."

with the mother. The significance of breast feeding is immediately apparent. The act of breast feeding provides for an intimate sense of contact between the "me" of the child and the "me" of the mother.

As the other senses of the baby develop, other forms of contact become possible. The first smile upon the face of the baby is the recognition of a new form of contact. The "me" of the mother meets the "me" of the baby through the interaction of the two smiling "I's." We see the fallacy of the theory current for many years but going into the discard now of not picking up the baby and not rocking it. It has been argued that a baby has a generalized feeling of dependency, the satisfaction of which is a basic need and that such satisfaction is best accomplished through mother love. It has been noted that disastrous psychosomatic effects result from the lack of the stimulus which a mother's love provides. I am arguing that there is a more basic need than that described as "a generalized feeling of dependency." That more basic need is the demand of a newborn "me" to grow. This feeling of dependency is but specific expressions of that demand for growth, while the disastrous psychosomatic effects referred to and other evils result from the thwarting of the demand of the "me" for growth. In older years, such thwarting results in what we know as delinquency.

But this baby has a father as well as a mother. Father love is as important as mother love, but the experiences of the baby's "me" in contact with the "me" of the father will be different from its experiences with the "me" of the mother. However, the same rule applies as to the growth of the "me" of the baby, viz., love and cooperation must be present in the experiences with the father's "me" as in the experiences with the mother's "me." It is also argued that the basic need of a child is security. I am asserting that the feeling of security arises when the urge of the "me" of the child to grow is facilitated through the experience of love in the contact of the child's "me" with the "me's" of its father and mother. If love is not experienced in those contacts, the growth of the "me" of the child is a hesitant growth

and it is this hesitancy which produces the sense of what we call insecurity. The urge of the child's "me" to grow also explains why the very young child is naturally selfish. "Me first" is the natural expression of the demand of the "me" for growth.

Our baby now has both a mother and a father and therefore a home. This home is a matrix in which there will occur myriads of social situations when the "me" of the baby will be in contact with the "me's" of mother and father, sometimes only with one, and sometimes with both simultaneously. Wise the parents who definitely plan for a daily period of constructive contacts with the child.

The baby is growing up and we need to consider more than mere growth of the baby's "me." We are interested in the kind of growth. I remind you that I have said that the "me" is the whole personality. At birth, the whole personality is that coming out of heredity. However, we have no way of knowing what the inherited personality is. The growth through the experiences of the "I" in social situations is the result of environment.

The whole personality or "me" at any time therefore is "x," the unknown quality coming out of heredity plus the growth coming from environment through social situations. The question is,—What determines growth? I remind you that I have explained that "I" of an individual acts in a social situation to express an attitude revealing the sanction which the "me" of the individual has adopted as a guide to life. I also explained that the commitment to that sanction creates a "drive" behind the expression of the attitude. This drive in turn puts sincerity into the expression of the sanction through the attitude. In the ideal home, the baby grows up in a constant succession of social situations in which sanctions are repetitively expressed with sincerity. In such a home, a boy or girl will unconsciously adopt the attitudes of its parents without fully understanding the sanctions underlying such attitudes.

This process will be helped by the exercise of wise discipline by the parents. The return to discipline some ten or twelve years ago is

significant. True discipline is itself really the expression of a sanction applied to the situation in which the discipline is being exercised. True discipline is therefore not capricious but constant in character. It is the same in principle as the days come and go. Allied to the matter of discipline, is the question of bullying. Bullying of the child by the parent is not discipline. Discipline is really leadership of the child, guidance to the growing "me" of the child. Bullying is pushing the child around, an invasion of its personality. Thus when a parent bullies a child, the growth of the "me" of the child is at least retarded. If the bullying is repeated, the growth of the child's "me" is turned in an undesirable direction. On the other hand, when the parent allows the child to do the bullying, the growth of the child's "me" is a wild growth, an unguided growth.

The importance of the home in determining the growth of the "me" of a child is the constant succession of social situations, the intimacy of many of those situations, and the advantage of the repetitive witnessing with sincerity to a given set of sanctions held by the parents. The "I" of the child therefore meets the "I's" of the parents in social situations in which the bridge of love and trust facilitates the assimilation by the child of the attitudes and accompanying sanctions of the parents. The child learns its way of life through the interaction of its "me" with other "me's" both within and without the family, the growth effect on the child's "me" varying with the intimacies and frequency of the social situations in which these other "me's" are met and with the prestige in the eyes of the child of the other person with whose "me" the "me" of the child is in contact.

This brings me naturally to a consideration of the effect of the church (and church school) and the public school. We see at once the significant role of the teacher. If the teacher is to produce desirable growth in the "me" of a child, the teacher must do more than talk about the values which will produce such growth. The class session involves a plurality of separate series of social situations between the teacher and each child

in the class. In these social situations as in all others the "I" of the teacher is in contact with the "I" of each child and the "me" of the child experiences the "me" of the teacher. In these social situations the teacher must witness to the values which he or she is presenting, whether directly or indirectly. In this respect, the teacher truly is ninety per cent of the curriculum.

Just as the baby became a child, the child is now becoming a teen ager—the transfer period between childhood and adulthood. Through these years there is at first a rapid growth in the significance of the climate of opinion of the community surrounding the teen ager. Very often there is a conflict between this climate of opinion or rather between the sanctions on which it seems to the teen ager to be based and the sanctions unconsciously absorbed from the parents in the manner already explained. The teen ager has to resolve this conflict for himself. He also has to adopt consciously the sanctions by which to guide his own life. The social situations between himself and his parents are still of primary significance but the parents must be extremely careful to recognize that the teen ager sometimes enters into those social situations as an adult, sometimes as the child he used to be. When the teen ager enters into a social situation as the child he used to be, his "me" is acting according to a pattern which has been acquired and is used largely subconsciously. But when the teen ager enters a social situation as an adult, his "me" is acting consciously in a new found independence. Under such conditions, the teen ager's "me" is much like a tender plant sensitive to every wind that blows. It is a time of rapid growth, at times growth of uncertain direction, but if the parents have been wise during the childhood years the swings of the teen ager's "me" are ballasted by a host of subconsciously held standards absorbed from the witnessing of his parents as I have explained. The "me" of the teen ager is beginning the process of consciously assimilating and organizing its experiences with the "me's" of other persons. It is also correlating those experiences with other experiences coming from the climate of opinion in which

the teen ager is immersed. In this threefold process of assimilation, organization and correlation, the teen ager adopts the sanctions which he uses as a guide to life and which in turn make him a creative agent in social situations with others. It is this threefold process which in the end produces the mature adult personality.

I have now brought the baby through infancy, childhood, teen age to adulthood. He or she is now ready to marry and to initiate the cycle again first as parent and later as grandparent. I like to think of the family as the living cell of society. That is why I have spent so much time in tracing my theory of personality through an entire generation.

However, social situations take place of course outside the family circle. They exist, for instance, in the lunch club to which Mr. Christian of my first article⁷ belonged. If the "I" of Mr. Christian in the multitude of social situations arising through the years between Mr. Christian and the other members of the club were to witness consis-

tently to the religious sanctions which the "me" of Mr. Christian used as a guide to life, who can doubt but the "me's" of the other members of the club would be modified from what they would be without such witnessing. In every social situation some effect is produced by the "me" of one person upon the "me" of another person. The effect may be small but it is there. However, the direct effect of one "me" upon another is not the only outcome of expressing an "attitude" in a social situation. All such expressions contribute to the climate of opinion of the community, the nation. It is through this climate of opinion that the generally held sanctions of one generation are passed on to the succeeding generation. We today are the heirs of yesterday and the parents of tomorrow. We change each other and the climate of opinion in which we are all immersed by the sanctions to which our "me's" witness by reason of the attitudes we express in the myriad of social situations in which life involves us. We create each other. No individual is free of this responsibility. We are indeed each other's keeper.

⁷Vol. XLV No. 5 p. 278.

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ABSTRACTS OF DOCTORAL DISSERTATIONS In Religious Education 1950-1951

Assembled by

Helen F. Spaulding

Director of Christian Education Research
National Council of the Churches of Christ in the U. S. A.

THE THIRTY-THREE abstracts of doctoral dissertations printed below represent research completed in the field of religious education between June 1950 and June 1951. These abstracts have been assembled with the assistance of professors in charge of research and graduate students in sixteen graduate schools.

Persons interested in reviewing an entire dissertation may, in nearly every case, obtain it on inter-library loan. The procedure is to ask the local or institutional library to borrow it from the library of the university or seminary granting the degree.

A reprint of this article may be secured from the National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.

BEEBE, H. KEITH, *A Practical Program of Religion for Princeton University*. Ed.D., Columbia University, New York. 1951. 172 pages.

Sponsoring Committee: Frank Herriott, chairman, Ruth Strang, Ernest Osborne, Harrison Elliott.

Purpose and Limits: The purpose of the project is to prepare a practical program of religion for Princeton University. The project deals only with the extra-class, voluntary religious activities.

Procedure: Working on the campus as director of the religious program, the writer was able to gather his material. Background information was supplied through student discussion groups; interviews with students; interviews and discussions with members of the faculty, administration and townspeople; staff meetings with other student religious workers, faculty of the Department of Reli-

gion, and Dean of the Chapel; personal observation of student activities; and a study of the history of Princeton University. This information was compared with the writer's own philosophy of religious education. A brief description of the existing religious situation was compared with religious education programs at Pennsylvania State College, Lafayette College, the American Friends Service Committee, and Antioch College. On the basis of comparison and suggestions a detailed program for Princeton University was then described.

Findings: Princeton has a rich history in voluntary student religious work which dates back to 1825. Religious work was started by students in addition to the college's religious requirements. Only professing Christians were included in the first student group called the *Philadelphian Society*. Entirely student led, the *Philadelphian Society* became affiliated with the national YMCA. It encouraged Bible study, attempted to meet the many needs of students, and to "tell the story of Jesus Christ." In the 1930's there was a decline of religious activity which was not revived until after World War II. The student Christian Association is at present the campus organization which, under University sponsorship, provides most religious activities. Its work centers in social service, religious study and worship. The present program shows a lack of leadership training for new student leaders; the organization is authoritarian rather than democratic; there are inadequate means of measuring successes and failures of the program; student initiative and motivation and creativity are relatively low; unity among the religious groups is

lacking; objectives of the religious program are inarticulate and vague; and a vast store of faculty leadership lies untapped.

Conclusions: 1. A practical program of religion involves meeting the social-personal, community, and religious needs of students. It also provides training for service in the church and community upon graduation from college.

2. A liberal basis for membership in the religious programs should be established.

3. There should be freedom within the religious program for expression of many religious points of view. It will provide opportunity for small groups within the organization to operate independently, but it will encourage student leaders to join together for discussion, planning and adult guidance.

BELNAP, BRYAN WEST, *Proposed Plan for Religion Education Courses to be Given at Brigham Young University*. Ed.D., Columbia University, New York, 1951. 142 pages.

Sponsoring Committee: Frank Herriott, chairman, Lewis Sherrill, Ralph Fields.

Problems and Limits: The author defined the problem as follows: (1) There are no courses offered at Brigham Young University in the field of religious education, and it is time some courses are offered. (2) The Church of Jesus Christ of Latter-day Saints does not maintain a paid ministry, and this necessitates the training of a lay priesthood, which training can be aided by Brigham Young University. (3) Brigham Young University must also be a resource for training men who will serve in seminaries and institutes of the church in cooperation with the released time program sponsored by the church and state. (4) The church places great emphasis upon teaching religion and Brigham Young University, as the potential pinnacle of church education, should be a lighthouse in adapting and using educational ideas in the teaching-learning process.

Procedure: In working out the courses, which used the cooperative processes, the author provided basic guides. They were: (1) That there are ways of discovering in-

formation about students as to their interests, needs, etc., which lead to a far more adequate teaching-learning situation. (2) There are ways of handling problems and situations that will arise. (3) There are ways of providing class activity. (4) There are ways of evaluating the cooperative process. (5) Preparation and materials for each of the proposed courses was shown.

Conclusions: 1. The courses presented in this study are essential for students in religious education.

2. This project is a beginning of religious education as a discipline to be offered at Brigham Young University.

3. The church has always had to teach, lead, have administrators, and work with people. This project is a study of those very processes.

4: Religion to be effective must be functional in the lives of people, and the cooperative process suggested in this study will make religious values more functional.

5. The problem of transmitting an authoritative faith by the democratic process involves a cooperation of method. This project suggests that it can be done.

BLOUNT, LOUISE FOREMAN, *An Examination of Some of the Teaching Practices of Jesus in the Light of Principles of Group Dynamics*. D.R.E., The Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. 1951. 177 pages.

Sponsoring Committee: C. Adrian Heaton, chairman; Carl H. Morgan; W. Everett Griffiths.

Problem and Limits: This study is an effort to re-examine some of the teaching practices of Jesus to determine the extent to which his practices conform and the extent to which they differ from the principles of teaching practices within the theoretical framework of group dynamics. The investigator seeks to undertake a study of some of the teaching sessions of Jesus in the light of the educational implications growing out of principles of group dynamics.

Procedure: 1. The preparation of an exhaustive bibliography on group dynamics in

order to study, compare, and contrast the areas in the field.

2. The choice of a viewpoint in the field of group dynamics and the exposition of that viewpoint.

3. The formulation of a number of the principles of teaching growing out of the selected viewpoint.

4. The listing from the Gospels of all the teaching sessions of Jesus.

5. The setting up of criteria for the selection of sampling of these teaching sessions for investigation.

6. The choice of twelve sessions from the teaching of Jesus suited to this type of inquiry.

7. The formulation of an instrument in harmony with the accepted theory of group dynamics suitable for determining the presence or absence of those teaching principles in the teaching practice of any teacher.

8. By means of the measuring instrument, the examination of twelve sample sessions from the teaching of Jesus for indication of the use by Jesus of any of the teaching principles intrinsic in the group dynamics frame of reference.

9. The interpretation of the results of the test both as to the total trend of Jesus' teaching in relation to group dynamics and as to special aspects.

Findings and Conclusions: The comparative use which Jesus made of aspects of stated educational principles within the accepted framework of group dynamics is indicated by the following list of the principles in order of their frequency of affirmative response in the examination of the twelve samplings of teaching sessions of Jesus: socio-psyche aspect, goals and limits, fractional involvement, need-meeting potency, democratic reinforcement, interpersonal relationship, assessment of affect, and least group size.

With the proportion of positive responses and positive patterns of incidence for the presence of the use of eight of the principles of teaching within the framework of group dynamics, evidence appears to be adequate that Jesus made considerable use of the principles of group dynamics in his teaching practice with small groups.

CAMPION, ALBERT E., *The Significance of the Philosophy of Edwin Lewis for Christian Education*. Ph.D., New York University, New York, New York. 1951.

Sponsoring Committee: Samuel L. Hamilton, chairman; Cyrus W. Barnes, Edward L. Kemp.

Problem and Limits: To study the philosophy of Professor Edwin Lewis is an attempt to discover its value for modern Christian education and to compare his philosophy with that of the International Council of Religious Education in an attempt to discover wherein they agree and disagree, and to see how serious the disagreements are and whether they may be resolved.

Procedure: The philosophy of Edwin Lewis and that of the International Council were both studied, then compared in regard to their respective teachings concerning supernaturalism, revelation, and authority in religion, because it was in these matters that their theories appeared to differ sharply. All the writings of Lewis were studied, in an endeavor to secure a true picture of his philosophy. Attention was given to *Christian Education Today*, an official pronouncement of the International Council, subtitled, *A Statement of Basic Philosophy*.

In the curriculum guides of the International Council, there is a marked influence of the pragmatic, instrumentalist, empirical approach. This thesis seeks to discover whether Lewis is anti-pragmatic, anti-empiric, anti-rational. Was his supernaturalism of the type that denies any place for modern pedagogical methods? In his insistence upon a sovereign God who appears to do just about everything for man, the latter would seem to be able to do little, if anything, to bring about his own and society's redemption. Modern Christian education believes that man is able to cooperate with God.

Findings and Conclusions: The main conflicts between the religious educators and Lewis revolve around varying ideas of God, man, man's redemption, revelation, and authority in religion.

The International Council agrees with Lewis that God is creator, sovereign, and re-

deemer, self-revealed and related to men by His own free creative act; a God who hates sin and who entered His own creation through Jesus Christ for the purpose of man's redemption. Differences arise concerning revelation, and philosophy of man, redemption of man, and authority in religion and the authoritarian method of teaching.

Lewis thought he saw a drift of the church and its educators away from the vital central truths of the Christian faiths. Christian education, he said, must be *Christian*, not merely moral, or social, or ethical.

While some religious educators have criticized him as neo-orthodox, it is significant that the International Council in its restudy of religious education has shown concern at the points emphasized by Lewis. Today there is an increasing feeling of man's dependence upon God and his need for those gifts and graces which can come to him only through the Christian religion. It is this that Lewis is emphasizing in all his writings.

The philosophy of Lewis as it relates to existing knowledge and current practice in the realm of Christianity and Christian religion may be seen in the following eight points: 1. Christian education must concern itself with content as well as with method; 2. Content must be theologically based; 3. Central in the theology must be the doctrine of incarnation; 4. A place must be found for crisis and conversion; 5. Education both precedes and follows conversion; 6. Reason and revelation are not incompatible; 7. Through redeemed men, God will redeem society; 8. There must be authority in religion.

CHAMBERLIN, J. GORDON, *Revelation and Education*. Ed.D., Columbia University, New York, New York. 1951.

Sponsoring Committee: Frank W. Herriott, chairman; Lyman Bryson; John C. Bennett; Lewis J. Sherrill.

Problem: Religious education in America is disturbed by the new theological developments which now challenge the theological presuppositions of liberalism. Can a bridge be cast across the gulf which separates the theological and educational disciplines within the fellowship of the church?

Procedure: The views on revelation of three leading contemporary theologians—Emil Brunner, Alan Richardson, H. Richard Niebuhr—are examined in detail because these thinkers are representative of "neo-Protestant" theology and thus are "revelation theologians," and because the problem of revelation is central to the challenge confronting religious education. Many points at which these theologians agree have direct implications for the church's program of education.

Findings and Conclusions: These points of agreement among the theologians are examined in terms of their implications for four basic problems of education in the church: the relation of theology and education, the objectives of education in the church, the responsibility of the church for education and the problems of teaching and learning, as follows:

1. Education and theology should not compete within the church but should be handmaidens in the larger mission of the church, each helping the other, with education particularly responsible for carrying on the vital tradition of the church.

2. If a personal relationship with God is the normative Christian experience, then education's role is to aid in preparation for reconciliation. There is "development" in the relationship, but the concept of growth is inadequate to describe it; the relationship is dialectical.

3. The church with which the educator deals is always three churches: as mission, as tradition, and as these are refracted in the local church. The whole life of the church is the curriculum, and organic education through the life of the church offers the best opportunity for its presentation.

4. The teacher in the church can share in intentional confrontation of the learner with the givenness of Christianity and can also aid in the integration of that confrontation in appropriation, always in terms of where man is.

The present situation in "Village Church" is appraised and two possible immediate steps toward implementing the above are suggested: a reinterpretation of the nature of

the church, and the development of an organic adult education program.

COLE, GEORGE DAVIS, *A Program of Training for Leadership in Religious Education and Community Living in the Christian Activities Council of Hartford, Connecticut*. Ed.D., Columbia University, New York, New York. 1951. 137 pages.

Sponsoring Committee: Harrison S. Elliott, chairman; Ruth Strang; Frank W. Herriott.

Problem and Limits: The author defined the central problem as a reorganization of staff and program in the Christian Activities Council in order to improve its services to the community and to the churches where it had responsibilities. The two major emphases had been in religious education and in educational group work. In 1947, when the author became director of the Council, a clear direction for the future had not yet been established. It was felt, therefore, that a reorganization of staff and program was needed.

Procedure: The project was a practical development in which the author, after a year of planning with the Council, reorganized the staff as an in-service training group under the supervision of three professionally trained persons. The project was carried through for two years under the author's leadership, with twelve trainees the first year and nine the second year. The trainees were largely students at a pre-professional graduate level. Most of the participants were interested in clarifying their professional objectives through a year of practical experience in various channels of educational and community work. Each person received maintenance and a small personal allowance during his year of service.

The groups were organized each year on a group-living basis, and participation in this group-living, with its inherent responsibilities, was the focal point in helping individuals to develop as leaders of other groups.

Findings and Conclusions: Experience in the project pointed up repeatedly the need for opportunities which will enable young persons, in the course of their professional development, to make a more effective bridge toward the assumption of adult leadership

responsibility. The group-living seemed to provide such an opportunity for the participants in areas which they had missed in the usual academic program. Most participants found the year valuable in helping clarify their personal and professional objectives. There were six marriages that came directly out of the first two years of the project. The Council was able to increase its income about 20 per cent, doubled its field-work coverage (especially on crucial Sunday needs), and gained a more active participation among its members. Most churches appreciated the leadership assistance received and, in some significant instances, preferred it to previously available sources. After the author terminated his services as director, the same program was continued under the leadership of the former field-work director of the project.

COWLING, W. DALE, *The Development of Southern Baptist Student Work*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1951. 168 pages.

Sponsoring Committee: W. L. Howse, chairman; J. M. Price; T. B. Maston.

Problems and Limits: The problem of this dissertation is to determine the origin of Southern Baptist student work and to trace the development of that work up to the present time.

Procedure: Research was done through all the annuals of Southern Baptist work, all Southern Baptist student publications, all special writing in the field of Southern Baptist student work, and much personal correspondence between the individuals who started the work; questionnaires prepared personally and sent to individuals who were connected with the beginnings of the work; personal interviews with individuals connected with the beginning of the work.

Findings and Conclusions: 1. Southern Baptist student work springs from a number of roots. Many individuals across the Southland saw the need for some type of special work with college students and did what they could to meet that need on a local basis.

2. The popular opinion as to the beginning of student work is that it started in a

prayer meeting of a few interested students on the campus of Baylor University, Waco, Texas, about 1910. This opinion is not correct in that it is unfair to many other individuals and groups of individuals who had also seen the need for this type of work and had prayed for it and worked toward it.

3. The movement, which later grew into Southern Baptist work as we know it today, began on the campus of Southwestern Baptist Theological Seminary under the leadership of Dr. C. T. Ball, professor of Missions. Dr. Ball originated the Baptist Student Missionary Movement of North America.

4. The Baptist Student Missionary Movement of North America led to a quickened interest in student work across the nation and especially in the Southern Baptist Convention territory. This interest led to the forming in 1921 of an Inter-Board Commission composed of the heads of the departments of Southern Baptist work. The Commission in 1922 elected Dr. Frank Leavell as the South-wide Secretary of Student Work and Dr. Leavell rapidly organized and developed the present plan of Southern Baptist student work.

5. This work has been distinctively denominational. Southern Baptists have felt that they were responsible for their own students on the college campus. The work has always been church centered, looking toward the development of the student through the local Baptist church in the college town.

CRESSMAN, CHARLES PHILIP, *A Study of the Marriage Counseling Practices of Selected Protestant Pastors in the Period between June 1946 and June 1949*. Ed.D., University of Pennsylvania, Philadelphia, Pennsylvania. 1951.

Sponsoring Committee: T. E. McMullin, chairman; J. H. S. Bossard, Laura Hooper.

Problem and Limits: To survey the role of the Protestant pastor as a marriage counselor. This primary purpose is divided into the following four sub-purposes: (1) to show what certain selected Protestant pastors are doing in the field of marriage counseling; (2) to show not only what the pastor does as a marriage counselor, but also how he secures sat-

isfactory results; (3) to show to what extent a group of pastors engaged in a marriage counseling project felt that the non-directive approach to counseling could be used by Protestant pastors; (4) to bring to light certain preferences and helpful practices which are employed by Protestant pastors as marriage counselors.

Procedure: This study is divided into three major aspects: the Marriage Counseling Movement and the relationship of Protestant pastors to it, the questionnaire findings on "Ministers as Counsellors in Marriage and Family Relationships," and the results of the "Marriage Counseling Project."

The questionnaire was used to survey the marriage counseling practices of certain selected Protestant pastors: their preparation and experience, their practices in premarital and marital counseling, and the philosophy which was basic to their counseling procedures.

A Marriage Counseling Project was conducted among three groups of pastors to orient the participating pastors to the non-directive counseling approach and to ascertain the degree to which these pastors felt that non-directive counseling could be used by pastors.

Findings and Conclusions: 1. The premarital interview was used by most of the pastors in the study.

2. The preparation of the pastors for marriage counseling was largely through personal reading and actual experience of counseling with people.

3. The positive use of prayer was endorsed by practically every pastor in the study.

4. Most of the pastors in the study accepted professional counseling concepts and adapted these to their marriage counseling.

5. Most pastors preferred that marriage counseling be conducted in the church office, church study, or the consultation room.

6. Most of the pastors in this study accepted the counseling concepts set forth in the non-directive approach to counseling. However, because of the peculiar nature of the pastoral office, there were some phases of non-directive counseling which these Protestant pastors did not accept. These were in

relation to the moral and spiritual principles which underlie the pastor's specific orientation to the Word of God as the final authority in all things.

DEWIRE, HARRY ALBERT, *A Theory of Group Technic in Christian Education*. Ph.D., Boston University, Boston, Massachusetts. 1951.

Sponsoring Committee: Donald M. Maynard, major instructor.

Problem and Limits: To show that, basically, the church is a voluntary institution in which Christian attitudes are formed as a result of interpersonal relationships. It is the further purpose to show that for the church learning group, the principles underlying non-directive and client-centered technics approximate the spirit and theory of Christian education, and therefore may be employed to advantage.

The church learning group is structured upon three basic elements; the leader, the learner, and the curriculum. The learner and leader are persons engaged in responsive face-to-face relationships and interacting with the growing values of the Christian heritage (curriculum).

Conclusions: 1. In the personality-centered group, the learner is assisted in the process of his maturation by participation in the life of the group in such a way that he is encouraged to bring to the surface all ambivalent feelings which arise as he attempts to establish a satisfactory balance in his development of religious dependence and independence.

2. The leader in the group functions to respond to the feelings of the group which create the needs and interests of the moment. By his responsiveness, he encourages the group members to express their feelings. He derives his authority not from the fact that he is the leader, but maintains his role of leader because of the level of insight he has gained through group processes.

3. The group functions on a voluntary basis. Its members are motivated to membership and grouped on the basis of needs and interests.

4. The heritage of the Christian community becomes a dynamic factor in the

group. The environment is Christian and filled with the symbols, art, hymns, and literature of the Christian religion. These factors represent mature value norms with which the members of the group relate themselves and test their attitudes and level of emotional maturity.

5. For the personality-centered group the curriculum must provide a maximum of group interaction and at the same time comprehensively represent the values resident in the Christian heritage. Consequently the curriculum will be based upon seven fundamental areas of study, chosen because of their intrinsic relationship to the value norms of Christianity: God, Jesus, the Self, the Church, the Bible, the Family, and the Community.

6. Testing for religious growth becomes part of the group process. This testing is accomplished in three areas, to determine whether the growing group in the church functions on a cooperative basis rather than through individuality and conflict, to evaluate the manner in which the members of the group participate spontaneously in the total learning enterprise, and to find out how well Christian values and motives are incorporated in the life of the group and its members.

It is concluded that the principles underlying non-directive and client-centered technics offer to the church the fundamentals which place the individual and the group in their correct perspective. However, for Christian education, the personality-centered approach lays the foundation of the educational enterprise upon personality as it is found not only in the group members, but in the heritage of Christianity, whose spirit pervades the fellowship of Christian persons.

DICKSON, JAMES H., *The Supervision of Religious Education in Latin American Baptist Missions in Texas*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1951. 210 pages.

Sponsoring Committee: W. L. Howse, chairman; Robert Calvin Guy; Joe Davis Heacock.

Problem and Limits: Who are and where are the Latin Americans in Texas; what are

the possibilities of religious education with Latin Americans in Texas; what are the essentials necessary for the supervision of religious education; are the organizations of a local Baptist church, possible vehicles for supervision; who can best supervise; does the local supervisor need assistance; and who can best assist the local supervisor?

Procedure: The latest Latin American population statistics and the denominational activities with Latin Americans were examined. Racial and cultural characteristics of Latin Americans were determined. Religious education activities and the possibilities for a program of supervision of religious education were gleaned from a study of the proceedings of the Mexican Baptist Convention of Texas from 1910 to 1950. The principles of supervision as applied in religious education, secular education, social group work, and personnel management were enumerated as indispensable for a program of improvement with Latin Americans. The manuals of the Sunday School, the Training Union, the Woman's Missionary Union, and the Brotherhood were examined to determine the coordinated objectives of religious education in Baptist churches and the possible co-workers for the supervisor.

Findings and Conclusions: 1. There are more than 1,200,000 Latin Americans in Texas.

2. The Latin American has a natural desire for knowledge. The Latin American youth is attending the public schools of Texas in greater numbers each year. The adult Latin Americans are participating in programs of secular education. The Latin American is acquainted with a program of religious education. The Baptist denomination among Latin Americans in Texas is becoming established. It is adopting the plans and programs for religious education which have been tested and proved by its Anglo-American neighbor.

3. The Sunday School, the Training Union, the Woman's Missionary Union, and the Brotherhood have the following coordinated objectives: soul-winning, missions, stewardship, fellowship, enlistment in Christian service, worship, Bible utilization, visitation,

church and denominational education, training, religious census of local community, prayer, benevolence, and elementary and youth work.

4. The local supervisor has sixty-five co-workers with whom he can work. Materials for their training are available in Spanish.

5. The best consultant for a local supervisor is the local Anglo-American Baptist pastor. Consultants in higher echelons are limited geographically but have a wide field of activity in the present arrangement of denominational emphases.

DRACHLER, NORMAN, *The Influence of Sectarianism, Non-Sectarianism, and Secularism Upon the Public Schools of Detroit and the University of Michigan, 1837-1900*. Ph.D., University of Michigan, Ann Arbor, Michigan. 1951. 171 pages.

Sponsoring Committee: Claude A. Eggertsen, chairman; Stanley E. Diamond; James B. Edmonson; William C. Trow; Louis G. VanderVelde.

Problem: A review of the influences of religion upon education in the Detroit public schools and the University of Michigan from 1837-1900. The research examines the following hypotheses: (1) over the years covered by this study, the Protestant church and its members had a distinct hegemony over public education; (2) this hegemony was expressed in a philosophy which sought to keep religion in the public schools and to keep sectarianism out; and (3) the above policy resulted in charges by Roman Catholics, Jews, and secularists that the schools were sectarian.

Procedure and Findings: The study examines the legal structure of the state as it pertained to the relationships of religion and education. The debates and adopted resolutions of the first two constitutional conventions, of 1835 and 1850, which were in effect during the period covered by this study, indicate clearly that the framers of Michigan constitutions carefully provided for the separation of church and state.

The records of the Detroit Board of Education, the University of Michigan, the superintendents of public instruction, as well as

other contemporary sources, reveal that educational practices associated with religious aims were often so much more firmly rooted than constitutional restrictions that a religious, often a Protestant, influence continued to prevail in public education.

This study reveals that Michigan educators and laymen who called upon dominant Protestant groups for a modification of the policy of religious teaching on the ground that it was in reality sectarian were correct.

The ideal of non-sectarianism was particularly difficult to achieve in Michigan, a state whose political philosophy was inspired by Jefferson and Jackson, and whose schools were administered by a people bred and raised in a New England heritage of Ezekiel Cheever and Cotton Mather. Further, this policy was made even more complicated by an ever-increasing population of Roman Catholics, Jews, rationalists, and German "free thinkers." The public school withstood the powerful pressures of religious groups and succeeded in finding in secularism a formula for survival and growth.

EDELSTEIN, MENAHEM EMANUEL, *The Status of the Professional Teachers in Jewish Schools of America with Special Reference to New York City*. Ed.D., The Dropsie College, Philadelphia, Pennsylvania. 1951. 225 pages.

Sponsoring Committee: Leo L. Honor, chairman; I. B. Berkson; Israel Efros.

Problem and Limits: To give an account of the emergence and evolution of the Jewish professional teacher as a qualified practitioner in the Jewish religious schools of America; in particular—to define, analyze, and determine the status and place of the Jewish professional teacher in the largest American Jewish community, New York City; to ascertain the concrete support that the Jewish community, through its organized educational agencies, renders the practitioner in his efforts to gain professional status; to trace the formation of professional associations of teachers and the motives for their formation; to determine the necessary qualifications of the Jewish religious teacher, his conditions of work, salary, tenure, security,

pension, etc.; and, finally, to consider whether Jewish teaching, since it operates in an entirely voluntary system of education, can ever become a recognized profession with symbols of prestige.

The study concerned itself with about 4,000 teachers and principals engaged in the following types of Jewish schools: *Yeshivoth* (all-day), *Talmudei-Torah* (communal afternoon), Congregational afternoon, and Yiddish afternoon schools.

Procedure: The author used periodicals, memoirs, autobiographies, and authentic documents to describe the status of the Jewish teacher in Eastern Europe and in America during the thirty-year period, from 1880 to 1910, the period of the large Jewish immigration to this country.

Findings and Conclusions: 1. Only about 50 per cent of the 1,600 teachers and principals of New York City received their licenses from the Board of License for Hebrew Teachers and Principals, while the rest of the teaching personnel either neglected to apply for licenses or are not qualified to receive them.

2. Through the country (exclusive of New York), the licensing of teachers is just beginning to take root through the establishment of a National Board of License.

3. The salaries of teachers tend to be higher in the smaller Jewish communities. Jewish teachers in New York City receive an average salary of only about 60 per cent of that paid to the public school teachers.

4. The Jewish community is beginning to display a keener interest in Jewish education, and Bureaus of Jewish Education have been established in about forty cities and regions throughout the country.

The study shows that there is a definite tendency on the part of the practitioner, as well as the community, to professionalize the teaching personnel in Jewish schools by setting up standards and criteria for the qualification of the teacher, his salary, tenure, vacation, security, pension, and all other items that contribute to raising the status of the professional.

HALLER, MABEL, *Early Moravian Education in Pennsylvania*. Ph.D., University of Pennsylvania, Philadelphia, Pennsylvania. 1951. 673 pages.

Sponsoring Committee: E. Duncan Grizzell, chairman; Thomas Woody; Chester Stocker.

Problem and Limits: To trace the development of the educational activities of the Moravian Church in Pennsylvania from 1740 to 1840. The study included nurseries, primary schools, secondary schools, institutions of higher learning, the vocational education of the Single Brethren's and Single Sisters' Houses, and the Indian missions.

Procedure: From such German manuscripts as the "Bethlehem Diary," the "Lititz Diary," the "Nazareth Diary," the diaries of the numerous town and country congregations, and the diaries of the "Choirs"; from pupils' diaries, journals, letters, notebooks, and examination papers; from principals' and teachers' records, reports, and correspondence; from schools' minutes, proceedings, and ledgers; and from church registers and statistical documents, the writer was able to glean significant data reflecting the outer and inner life of early Moravian educational institutions. A state-wide tour among Moravian congregations and schools, local and county courthouses and historical societies, libraries and museums also yielded informative primary material.

Findings and Conclusions: Although the Moravians never represented more than one per cent of Pennsylvania's total population between 1740 and 1840, the extent of their education in the state was much greater than their relatively small numbers would suggest. Besides the famous boarding institutions—the Young Ladies' Seminary at Bethlehem, Nazareth Hall, and Linden Hall at Lititz, the Moravian Church conducted a nursery, day schools, vocational training centers, and evening classes for adults in each of those three congregational towns. At least a score of day schools and boarding institutions for Moravian and non-Moravian children were established in that part of Pennsylvania out of which eleven counties—Berks, Bucks, Carbon, Lancaster, Lebanon, Lehigh,

Monroe, Montgomery, Northampton, Philadelphia, and York—were subsequently carved. The Brethren's intensive and extensive program of Indian evangelization and education reached across the state. There is also evidence of the Brethren's influence in the development of several prominent non-Moravian institutions, such as the University of Pennsylvania, Franklin College, and Lancaster County Academy. The Brethren have to their credit the founding of the first Protestant girls' boarding school in the United States and of the first non-sectarian boys' boarding school in Pennsylvania. They were pioneers also in vocational education, music schools, teacher training, adult classes, education for women and the study of Indian languages and culture.

HARDT, ERNA P. H., *Christian Education in New Jersey*. Ph.D., New York University, New York, New York. 1951. 474 pages.

Sponsoring Committee: Samuel L. Hamilton, chairman; Adolph E. Meyer; John C. Payne.

Problem: To trace the origin, development, and contributions of the New Jersey Sunday School Association and its successor, the New Jersey Council of Religious Education (since 1945, the New Jersey Council of Churches), and to show their relationship to social, philanthropic, educational, and religious movements.

Procedure: The records of the New Jersey Sunday School Association, the New Jersey Council of Religious Education, and the New Jersey Council of Churches were examined. The catalogs of the Newark Public Library and the Union Theological Seminary supplied lists of secondary sources on the history of education and religious education.

Findings: 1. The Protestant cooperative Christian education program is built largely on the pietistic, evangelical, and Calvinistic types of Protestantism.

2. The Sunday school movement in America was related to the revival movement of the eighteenth century and to the philanthropic, educational, and religious movements of the early nineteenth century.

3. The increasing separation of religion from education, the growing interest in better trained teachers for the public school movement, and the revival of interest in religion in the middle of the nineteenth century contributed to a revival of interest in Sunday school work and to the formation of state Sunday school associations by Christian laymen.

4. The early conventions of the New Jersey Sunday School Association reflected the leadership training emphasis of the public school movement.

5. The first International Primary-Junior Secretary, 1903, was Mrs. J. Woodbridge Barnes of Newark, New Jersey. She organized and directed the conference which outlined the first internationally approved graded Sunday school lessons.

6. The first Sunday school objective was to effect a conversion experience through Bible study. With the advent of child study and psychology, interest developed in the reconstruction of life through guided experiences.

7. The lay Sunday school movement is the foundation on which the present interdenominational Christian education movement was built.

8. Efforts to produce better results in religious education led to the organization of vacation and weekday church schools in the twentieth century.

9. In 1924, the New Jersey Council of Religious Education was organized and was accepted by the denominations as their official agency for co-operative Christian education.

10. New Jersey initiated a number of activities which became an accepted part of national Sunday school work.

HEPPENSTALL, EDWARD, *A Functional Approach to the Study of Religious Education in Seventh-Day Adventist Colleges*. Ph.D., University of Southern California, Los Angeles, California. 1951. 564 pages.

Sponsoring Committee: Donald H. Rhoades, chairman; David D. Eitzen; Paul B. Irwin; Eric L. Titus; Francis J. Bowman.

Problem: To determine how far the Christian beliefs as taught by Seventh-Day Adventists are operational and vital in Christian experience.

Procedure: Fifteen hundred eighty-nine students attending three Adventist senior colleges were studied; 1,498 were members of the Adventist Church and 82 were not. A questionnaire of fifty-four questions was developed, six questions connected with each of nine areas, three belief questions as contrasted with three attitude or experience questions. The general assumption is that wherever and whenever these fundamental beliefs of the Adventist faith are being taught, studied, or preached, the growth and development of Christian character and Christ-like living are being realized.

The responses were arranged and studied from the point of view of age, sex, four college levels, years spent in Adventist elementary schools, years spent in Adventist secondary schools, those with no education in Adventist schools before attending college, church membership, and Adventist parentage.

Findings: Approximately 1,500 out of the 1,589 respondents may be identified as "believers" on all areas of the questionnaire, except the one dealing with denominational standards of behavior. Here 77.3 per cent gave an affirmative response.

One of the major questions posed by these data concerns the correlation between belief and experience. The responses indicate three groupings: (1) A group of between 30 and 35 per cent whose responses indicate little or no correlation between belief and experience; (2) A group of approximately 50 per cent whose responses show religion to be a dynamic factor in life; and (3) A small group of approximately 12 or 15 per cent with symptoms of personality maladjustment, yet who claim to have found these "conventionally religious" questions and beliefs meaningful. It is this last group that becomes the point of real concern in such a system of Christian education.

The replies seem to show that there is no significant difference between those with twelve grades and those with only one grade

of Adventist education before college; 286 of the respondents had no previous Adventist education. This group shows a closer correlation between belief and experience than any of the others.

There is a significant difference between church members and non-members on the level of experience and attitude response, except where the responses concern emotional and personality maturity, freedom from fear, anxiety, sense of guilt and condemnation—here there is no difference at all.

HIXSON, GEORGE S., *The Catechetical School*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1951. 224 pages.

Sponsoring Committee: J. M. Price, chairman; W. L. Howse; T. B. Maston.

Problem and Limits: Since religion was primarily the major problem confronting the Roman Empire during the first centuries of Christianity, the question arises: what were the aspirations and tendencies in the intellectual centers of the Empire which facilitated higher Christian education? To answer that question, the study is divided into two major tasks: first, to gather pertinent data concerning factors which brought forth the catechetical school as an institution of the church during the second through the fifth centuries; second, to give a succinct description of the most important catechetical schools, including their rise, teachers, students, administration, curriculum, aims and objectives, methods of instruction, library facilities, missionary outreach, and the contributions made to the total church.

Procedure: This study was made from an objective historical standpoint, following a chronological sequence as far as feasible. No attempt was made to argue, or even to enumerate in detail, the various theological and philosophical problems which were raised in the several catechetical schools.

Findings and Conclusions: 1. The catechetical schools were centers of missionary inspiration and endeavor.

2. They were schools of higher Christian education, established to train Christian leadership for the church and to discount and

thwart the growth of philosophical paganism in secular schools.

3. The teachers in these schools led in establishing the basic doctrines and rules of faith which serve as a basis for our systematic theology of today.

4. The preservation and production of Christian literature existent today of the Ante- and Post-Nicene Fathers were major contributions of the teachers and students.

5. The catechists were instrumental in sounding the death knell for heretical Gnosticism.

6. The schools contributed through teachers and students to the formulation of the two creeds accepted by the churches of the East and West today: the Apostle's and Nicene-Constantinople's.

Although in almost all of the catechetical schools, at some period of their history, there were some heretical teachings, such as Arianism or Montanism, yet it was primarily within the classrooms of these schools that teachers and students were able to discuss the religious issues of the day, to examine the facts in the light of Scripture, and to formulate and propound answers which have largely stood the test of time.

LEBAR, LOIS E., *The Contribution to Protestant Curriculum Theory of the Organizing Principle of the 1948-49 Presbyterian "Faith and Life" Curriculum for the Children's Division*. Ph.D., New York University, New York, New York. 1951. 225 pages.

Sponsoring Committee: Samuel Hamilton, chairman; Julian Aldrich; Beatrice Hurley.

Problems and Limits: To discover what contribution to the solution of the synthesis of the experience-centered and content-centered principles of the Protestant curriculum has been made by the first year of the printed materials of the Presbyterian "Faith and Life" curriculum for the children's division of the church school and home.

Procedure: Criteria for evaluating the organizing principle of a Protestant curriculum were found in the 1947 *Study of Christian Education* of the International Council of Religious Education. These criteria were

validated by examining their comprehensiveness, internal consistency, comparisons with alternate philosophies of the curriculum, relation to past experience, and anticipation of the consequences. The place and treatment of subject matter and of experience in the curriculum and the synthesis of these two elements to constitute the organizing principles were evaluated by comparing them with the criteria, with a representative year of the old Presbyterian series, "Graded Bible Lessons for These Times," and with current Methodist literature.

Findings and Conclusions: The first year of the "Faith and Life" curriculum has been a valuable experiment in giving the growing generation guidance "at the point where historical culture and contemporary living meet." Its significant contributions are:

1. Provision for the home and church to work together to give the pupil continuous and progressive Christian experience. If the pupil had been drawn more fully into the educational process, if the home had provided needs to serve as the starting point of lessons as well as follow-up at the end, if pupils had been allowed to do more planning and take more initiative, the curriculum would have been more flexible and would have had more carrying power.

2. Christian revelation and education are seen as complementary rather than as opposing processes. In practice, however, some educational insights have been neglected, notably motivation.

3. Pupils are given freedom to develop their own convictions and to make decisions within a framework of Christian discipleship.

4. The three great central themes afford improved unity and continuity of procedure. But the first year of this series suggests that it is difficult to make the person of Christ the center of the curriculum in the children's division; in actuality, the stress is upon the life of and teachings of Jesus in vital relation to the child. The flow of activity is usually from the content to the child.

LEBAR, MARY E., *The Theology of the 1948-49 Presbyterian "Faith and Life Cur-*

riculum in Junior, Junior High, and Senior Departments. Ph.D., New York University, New York, New York. 1951. 264 pages.

Sponsoring Committee: Samuel Hamilton, chairman; Julian Aldrich; Beatrice Hurley.

Problem and Limits: The Presbyterian Church in the U.S.A. brought out in the fall of 1948 a new curriculum, advertised as strongly doctrinal. This study investigated two theological areas of this curriculum to discover whether it is neo-orthodox in theology, and/or distinctively Presbyterian, or neither.

Procedure: Inductively derived criteria in the form of twenty-six questions were set up by which to measure the emphases and teaching of the neo-orthodox movement as agreed upon by writers both sympathetic and opposed to it. To discover exactly what doctrines and emphases are peculiar to Presbyterianism, the Westminster Confession, the Augsburg Confession, and the Methodist Articles of Belief were collated. The two sets of criteria were applied to the new Presbyterian curriculum, the old Presbyterian curriculum, and representative current Methodist material.

Findings and Conclusions: 1. Methodist doctrinal teaching clearly shows contrast with the emphases of neo-orthodoxy while the old Presbyterian series gives the impression that neo-orthodox thinking was beginning to be felt in 1944-45. But the new curriculum shows a large proportionate increase in quantity of references that are emphases of neo-orthodoxy. The senior department shows the strongest presentation of the distinctive and peculiar terminology and viewpoints of neo-orthodoxy, with the junior high close behind it. The junior department shows an inconsistency in the series: while the articles for parents and teachers present a uniform tendency toward neo-orthodoxy viewpoints, the materials in the lessons for the children are confusing.

2. The new curriculum makes no attempt to teach or maintain the theological controversies of the past. It consistently omits the

peculiar tenets of Calvinism and does, in fact, stress opposing doctrines at times.

The new curriculum will, therefore, raise no barriers between Presbyterians and other Protestant groups. The issues of present-day theology in Protestantism would seem to revolve around adherence to the trend toward neo-orthodoxy or its opposing liberalism, not around denominational distinctions.

LEVINSON, BURTON E., *Jewish-Christian Relations in Pittsburgh*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania. 1951. 210 pages.

Sponsoring Committee: L. C. Little, chairman; S. P. Franklin; J. A. Nietz; J. L. Robinson; W. W. D. Sones.

Problem and Limits: An analysis of the activities of 200 Jewish-Christian community leaders. The study concerned itself with: (1) the backgrounds of community leaders; (2) the geographic distribution of community leaders; (3) the common organizational affiliations of community leaders; (4) legal efforts to improve relations; (5) the extent of contact between Jewish and Christian leaders; (6) the self ratings of community leaders with respect to their own prejudices; (7) suggestions for improving relations; (8) indirect and spontaneous efforts; and (9) further needed research.

Procedure: The data were secured through the use of a questionnaire distributed to 80 Jewish community leaders and 120 Christian community leaders and through personal interviews. The questionnaire dealt with (1) personal educational activities, (2) affiliations, (3) legal activities, (4) financial contributions, (5) suggestions for improving Jewish-Christian relations, and (6) self rating as to prejudice. The respondents were selected at random from the fields of education, business and industry, religion, civil, and communal. The data were classified into 29 tables and analyzed in terms of the objectives and purposes of the study.

Findings and Conclusions: 1. A larger proportion of Jewish than Christian leaders

were engaged in specific educational activities.

2. Christian leaders seem less likely to attend educational meetings and forums which are designed to attack directly the problem of discrimination.

3. "Legal" techniques are not used extensively by Jewish and Christian leaders to improve relations or combat prejudice.

4. Social contact between the two groups is affected by residential location.

5. The majority of community leaders (80 per cent) were either not aware of their own prejudices or were not willing to admit that they had them.

6. The outstanding conclusion of this study is that if distance between the two groups can be reduced, the prejudice concepts of the various groups will be dislodged. Thus, individuals will tend to meet each other on a more equal basis. Community leaders must understand the significant part that the education process can play in inter-group living. But community leaders must also recognize their own weaknesses and lack of objectivity. The promotion of better relations requires on the part of both Jewish and Christian leaders a forthrightness of purpose, frankness, and the courage to pursue specific objectives.

O'NEAL, NORMAN E., *A Program of Religious Education for the Rural Church*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1951. 216 pages.

Sponsoring Committee: J. M. Price, chairman; W. L. Howse; Ray Summers.

Problem and Limits: There are two philosophies with reference to what should be done to solve the problems of the country churches. One point of view is that denominationalism is essentially evil and that church ordinances, rituals, and doctrines must be considered non-essential in order to get people to work together in a community. The other viewpoint overlooks the fact that genuine Christianity will inevitably have its effect on social relations and on all of community life. It sees the church as a divine in-

stitution with little or no connection with the life of the community. The author tries to bring together the truth from the two points of view and to show that while the church must be concerned with the whole life of the individual and the whole life of the community, its doctrines, ordinances, and programs must not be sacrificed for the sake of supposed expediency.

Procedure: A questionnaire study was made of the programs of sixty-six selected rural churches of the Southern Baptist denomination. The published material in this field was examined with a view to ascertaining what the problems of the country church have been during the last half century, and what solutions have been suggested.

Findings and Conclusions: 1. It is not necessary, nor desirable, to combine all of the churches in a rural community in order to minister to the people of that community.

2. A constituency of five hundred can support a minister on the field with a full-time program. Many churches are doing it with a much smaller number.

3. The greatest factor in the success of a rural church is the pastor. The one greatest need is for a trained, resident pastor.

OLIVER, GILBERT L., *The Millsaps College Education of Students Who Expect To Enter Professional Church Work*. Ed.D., Columbia University, New York, New York. 1951. 160 pages.

Sponsoring Committee: Frank W. Herriott, major adviser; Ralph W. Field, Lewis J. Sherrill.

Problem and Limits: An attempt is made to evaluate the present curriculum and to point out areas of possible improvement.

Procedure: 1. An examination was made of printed materials related to the problem: (a) studies concerning ministerial training in schools of theology, (b) unpublished minutes of various organizations interested in education for religious work, (c) articles in church weekly publications, and (d) studies in the field of teacher education.

2. Three different questionnaires concerning curriculum effectiveness and clerical efficiency were sent to (a) sixty ministerial

students of Millsaps College, (b) ninety-seven former ministerial students who now have an official clerical relationship to one of the conferences of the Methodist Church in Mississippi, (c) eleven District Superintendents of Mississippi (church administrative officials), and (d) forty-one laymen of local churches.

3. With the above background, and drawing on the writer's own experience and knowledge of Millsaps College and of the situation in the Methodist Church in Mississippi, an attempt was made to point out what seemed to be desirable directions of movement toward improvement.

4. The importance of Millsaps College in the training of ministers was outlined.

5: Nine criteria for use in the evaluation of curriculum were listed, and were applied to the present Millsaps College program.

Conclusions: 1. The Millsaps College faculty should lead in a study and evaluation of the curriculum of the college. Attention should be given to various emphases in general education such as (a) the core curriculum, (b) the broad fields curriculum, and (c) the functional approach.

2. As substitutes for two rather highly specialized courses in the Bible which are now required for graduation, it is recommended that there be provided (a) a thoroughly functional course in religion, and (b) a course in the Bible which emphasizes the peaks of religious significance.

3. A seminar for ministerial students is suggested. The purposes of this seminar should be, (a) to aid ministerial students in the integration of their learning, and (b) to help them meet adequately the problems and opportunities faced in their field work in churches.

4. Guided field work should be an integral and required part of the program of every Millsaps College ministerial student. It should be participated in during each of the four years of study, with the possible exception of the freshman year.

OTAKE, MASUKO, *Education for Leadership in the Christian Colleges of Japan*. Ph.D., Yale University, New Haven, Connecticut. 1951. 444 pages.

Sponsoring Committee: Paul H. Vieth, chairman; John S. Brubacher, Hugh Hartshorne, Clarence P. Shedd.

Problem and Limits: The problem may be stated as three-fold: (1) to study the extent to which the Christian colleges are now successfully giving Christian education and preparing Christian leaders for churches, other Christian agencies, and the communities in general; (2) to study the leadership views and activities of recent Christian graduates of these colleges; (3) on the basis of the above, to make a proposal for the basic conditions and requirements for an adequate program of Christian leadership education. The study is limited to the program of training for Christian leadership in all fourteen Christian four-year Liberal Arts colleges in Japan.

Procedure: Sources of data on the program of training for Christian leadership in the colleges consist of: (1) published catalogues, reports, books and magazines, articles describing the work of these institutions; (2) an extensive questionnaire directed to the president, a selected missionary teacher, and a selected Japanese Christian teacher in each of these schools; (3) reports and documents of the Ministry of Education, the Japanese Council of Christian Education, and the mission boards of several denominations represented by these schools; (4) personal visits to these schools; (5) interviews with teachers and graduates from these institutions who are now in America; (6) a survey blank on the views and activities of Christian leadership mailed individual Christian graduates.

Findings and Conclusions: 1. The total national system of education in Japan has been reformed under the new Constitution and recent statutes to make a fitting instrument for education in democracy. The new idea is, however, in many cases in conflict with old habits and customs. For effective democracy, change in form must be accompanied by change in spirit. Religion has an important role in building up such spiritual foundations. Many look to Christianity as a potential which might become the basis for these spiritual foundations. Hence, the significance of Christian colleges.

2. Fourteen Protestant colleges at present

enroll 8.4 per cent of the entire university population. They are limited in terms of a range of educational offerings and are poorly distributed.

3. In seeking to give a central place to religion, the Christian colleges are handicapped by such factors as (a) only 14.4 per cent of students are Christian; (b) difficulty in securing Christian faculties; (c) lack of trained leaders in Christian methods; (d) overcrowding; (e) indifference of students; and (f) lack of financial resources.

4. Consideration is given to the colleges' program for Christian leadership training in seven areas. The colleges are found to be generally lacking in effectiveness in all these areas.

The following are recommended for an adequate program of training in Christian leadership: (1) A redefinition of the objectives of these colleges; (2) Renewed emphasis on Christian education as well as on high scholarship; (3) Increase in faculty and in percentage of Christian faculty members; (4) More adequate pre-service and in-service training in Christian methods; (5) Greater development of the democratic college community; (6) A trained director of Christian activities with faculty standing; (7) Faculty-student committees on Christian activities; (8) Re-examination of college curricula; (9) Administrative officers with more positive concern for the Christian character of the colleges; and (10) Improvement of the financial condition of the colleges.

PETERS, CLARENCE, *Development of the Youth Programs of the Lutheran Churches in America*. Th.D., Concordia Seminary, St. Louis, Missouri. 1951. 504 pages.

Sponsoring Committee: Richard R. Caemmerer, chairman; Arthur C. Repp; Leonhard C. Wuerffel.

Problem and Limits: To ascertain how the Lutheran churches in America are seeking to salvage and to protect their young people against the inroads of the destructive forces of our age and to enlarge their usefulness in the service of Christ, the church, and their fellowmen; to ascertain what the trends are in program and in support; to determine

what problems are apparent and what problems are waiting for analysis.

The study includes consideration of the problem of youth in our age, brief descriptions of fourteen Protestant and Roman Catholic youth programs in America, and descriptions of the ten organized Lutheran youth programs in America.

Procedure: Materials of the youth groups were studied, and personal interviews and letters were used.

Findings and Conclusions: 1. Confirmation is not sufficient to hold young people with the church.

2. Most of the Lutheran denominations in America have organized youth programs.

3. Trends in program are general in leadership training, missions, Bible study and Bible reading, worship and prayer, camping, reaching the individual, interesting the adult members, miscellaneous trends—conventions, guidance in reading, choral union.

4. Trends in support of the denominations and youth groups are evident in general interest and financial support.

5. Individual trends: quest for talent, emphasis on part-time or full-time church work, ministers at Bible camp, group-work technique, recreation as education, rural youth programs, helps for young adults, oratorical contest, care of absent members, medical social work, relief work.

6. There is interest in intersynodical activities.

7. The following problems are apparent: lack of coverage of youth; lack of trained leadership; getting the interest and understanding of the church leaders, pastors, and other members; insufficient financial support.

8. The following problems are waiting for analysis: measuring the effectiveness of the youth program, a definite philosophy of youth work, the breakdown of home and family, reaching the unchurched, adapting the program to individual differences, reaching the older unmarried, training for world outlook and responsibility.

PETTYJOHN, ETTA M., *Nineteenth-Century Protestant Episcopal Schools in Penn-*

sylvania. Ph.D., University of Pennsylvania, Philadelphia, Pennsylvania. 1951. 614 pages.

Sponsoring Committee: E. Duncan Grizzell, chairman; James Mulhern; Lee O. Garber.

Problem and Limits: To locate and study the Protestant Episcopal Church schools, below the higher educational level, which functioned in Pennsylvania during the nineteenth century, in an effort to determine their role in the development of education within the state. Consideration was given to parish, diocesan, private-venture, Sunday, adult, and industrial schools which furnished instruction on the elementary and secondary school levels.

Procedure: In order to locate these educational institutions, a wide field of general literature concerning Pennsylvania was explored. Church and historical society publications were perused. Original records, legal documents, county records, newspapers, directories, catalogs, and periodicals were examined in an effort to determine the principles and practices of the schools.

Findings and Conclusions: Because of its Anglican background, the Protestant Episcopal Church in Pennsylvania was widely discredited and depressed for approximately four decades following the Revolutionary War. By 1835, many of the churches were sponsoring parochial and Sunday schools, night classes for adults, and diocesan educational projects. These schools were later augmented by such enterprises as sewing schools, kitchen gardens, cooking schools, and manual-training classes. During the day and night, on weekdays and Sundays, in winter and in summer, church schools offered training to the rich and poor, to children and adults, to Caucasians and non-Caucasians, to illiterates and to scholars in an effort to improve their minds, bodies, and souls.

Several Episcopal educational institutions were established as a part of the church-school organization which developed in the commonwealth prior to the rise of the state school system. The nineteenth-century Protestant Episcopal schools played a significant role in the development of education in Penn-

sylvania since they helped to prepare the way for the common schools and thereafter tended to fill important gaps in the public school system as it developed.

QUEEN, MERRITT B., *Personalism and Practical Judgment*. Ph.D., Columbia University, New York, New York. 1951. 208 pages.

Sponsoring Committee: R. Bruce Raup, chairman; John L. Childs, F. Ernest Johnson, Herbert W. Schneider.

Problem and Limits: Although an adequate conception of personality is an essential instrument of civilization, there is no such conception widely accepted. Philosophical personalism, taking personality for its governing principle, may provide valuable insights for the gradual development of such a conception. Personalism may be defined most broadly as any belief in the reality of finite selves, or, more typically, as that form of idealism most closely identified with Borden Parker Bowne and Edgar Sheffield Brightman. Their conceptions of personality are generally continuous and resemble at certain points the conception of methodological character formulated by four mainly naturalistic thinkers: R. Bruce Raup, George E. Axtelle, Kenneth D. Benne, and B. Othanel Smith.

Procedure: Critical analysis of the writings of the above-mentioned men.

Findings and Conclusions: According to Bowne, personality is essentially activity, which characteristically functions in thought and knowledge by the process of "transcendental empiricism" but finds its fullest expression in establishing moral and religious beliefs by means of its community-oriented "practical reason," to which logical intellect is merely instrumental. Brightman conceives personality as "a unity of complex conscious changes, including all its experiences . . . and both knowledge and belief are to be tested by coherent reason." Raup, Axtelle, Benne and Smith, in attempting to develop a methodology for practical or moral judgments, see the person as an emergent in the biological-community-cultural matrix, as constituted by the funded meanings of all his previous ex-

periences, and as always projecting his character in action.

Similarities among the views of the indicated personalists and naturalists appear at the following points: 1. *Personal experience* is basic to all human activity. 2. *Activity* is a principal characteristic of personality. 3. *Intelligence* is inclusive both of rational and of non-rational factors. 4. The freely persuaded community is a criterion of value judgment. 5. *Imperative norms* are characteristic expressions of personality. 6. A capacity for *practical commitment* is necessary methodological equipment of personality. 7. *Adequate development* in persons or characters is essential to the proposed methodologies. Thus two typical personalists and four naturalists start from opposite poles, consider some of the same data, cover similar ground in their investigations and interpretations, and emerge with certain striking similarities in their conceptions of personality at the point of method in value or moral judgments.

SILVERMAN, HIRSCH LAZAAR, *Relationships of Personality Factors and Religious Background Among College Students*. Ph.D., Yeshiva University, New York, New York. 1951.

Sponsoring Committee: Julius B. Maller, chairman; Hubert Park Beck, Philip E. Kraus.

Purpose: To investigate the relationships among college students of the factors that make up their religious background and their personality structure as measured by certain instruments and psychological tests.

Problems considered are: 1. How do students with religious background compare in personality adjustment with those who do not have religious backgrounds?

2. To what extent are certain social factors related to religious background factors among the students tested?

3. What are the current needs among college students as regards religion?

4. What implications for guidance, counseling, training, and mental hygiene generally can be found in the answers to the above?

The basic assumption of this study is that religious interests are considered an expression of the individual's underlying personal-

ity adjustment in relation to his attitudinal world. It is further assumed in this study that the concept a person has of himself, including his religious views, is a function of personality.

Procedure: In addition to using standardized objective tests, the investigator devised two instruments, a religious background factors questionnaire and a religious attitudes questionnaire. After collecting the facts and data from the students, the investigator grouped the data and noted relations between and among them, thus seeking a systematic and general description of the various facts in relation to personality adjustment and religious background.

Conclusions: 1. In religion the college students tend to find a firm philosophic basis and code for individual action, and a place to belong while not acceding to the dominant materialistic values of the culture.

2. As a group the odds favor action only for the applied scientists and men of affairs — a reasonable supposition in view of the relative cultural and experiential immaturity of the subjects tested in the college group.

3. The attention of educators, clergymen, social workers, and psychologists should be given to many factors of experience of individuals which have not usually been regarded necessarily as a part of religious education.

4. In the view of many educators, both in and out of the field of religion, the educational movement in present-day society may well need to be saturated with the contributions of religion; all ways of society which influence man should touch upon religious principles; and more attention should be given to the functioning and interaction of persons.

5. Psychologists as well as educators should push the lines of concern into the home, the school, and the total environment of the individuals.

6. Certain religious background factors are psychologically significant for the adult personality, and sufficient exposure to, and training in, religious influences tend to develop marked religious beliefs, attitudes, and practices.

7. Human relations that tend to ethical and moral adjustments in individuals should be

inculcated, whatever may be involved as preliminary educational steps.

SIMONITSCH, ROLAND G., *Religious Instruction in Catholic Colleges for Men*. Ph.D., Catholic University of America, Washington, D. C., 1951. 340 pages.

Sponsoring Committee: Maurice E. Sheehy, chairman; William H. Russell, Edward F. Dowd.

Problem and Limits: The study is divided between two major areas of investigation, namely, the organization of academic programs of departments of religion, and the functional organization of departments of religion in relation to teacher- and student-personnel.

In the first section, the main areas of investigation include the academic aim of departments; programs and curricula; the textbooks used and pertinent matter regarding content in specific fields of instruction.

The second section, which treats of functional organization, is prefaced with a detailed survey of student- and teacher-personnel. Several problems of interest pointed up by these data are then considered in order of their appearance, such as the religious instruction of students who are not of the Catholic faith; the employment of part-time teachers; the permanency, recruitment and training of teachers.

Procedure: The author spent approximately three days at each of the 39 schools involved in the study. During this time data were obtained through personal interviews, with the aid of a detailed questionnaire.

Findings and Conclusions: 1. The content of curricula in religion is generally at a high standard. It is perhaps too technical for the effective instruction of present-day undergraduates.

2. There is a strong trend toward the development of curricula and content centered around what we may call the functional aspects of theological study.

3. While the teaching personnel is, in general, sufficiently prepared to teach the *Logical Synthesis*, considerable teacher-training and research in the field of religious education will be required to prepare men for the

proper presentation of doctrine within the *Life Synthesis* of current American life.

4. The advancement of present major and minor trends will demand greater manpower, and a more permanent teaching staff than exists in most colleges.

5. Research is needed in the field of determination and maintenance of academic standards in departments of religion.

SMITH, SEYMOUR A., *The American College Chaplaincy*. Ph.D., Yale University, New Haven, Connecticut. 1951. 373 pages, plus 192 pages appendices.

Sponsoring Committee: Clarence P. Shedd, Hugh Hartshorne, Paul H. Vieth, John O. Nelson.

Problems and Limits: This study is the first systematic attempt to analyze and appraise the chaplaincy in American colleges and universities. ("Chaplaincy" was designed to include all administratively appointed and supported Chaplains, Deans of Chapels, Directors of Religious Life, and similarly titled persons.) The study examined chaplaincies in all of the independent, Protestant church-related colleges and universities of the Association of American Colleges.

Procedure: Questionnaires, supplemented by extensive correspondence, campus visits, interviews, and the examination of the literature of the field were used in gathering basic data. Questionnaire replies from 150 of the 196 chaplains functioning on college and university campuses during the academic year 1948-49 provided much of the raw data for the study.

Findings and Conclusions: The study revealed that one-half of the accredited independent and Protestant church-related colleges now have chaplains. This is an increase of at least 65 per cent in the past decade. Chaplains are found in all types of colleges and universities in all sections of the country.

Chaplains fulfill four major roles: They are teachers, preachers, counselors, and advisers or directors of voluntary religious groups. Although difference in emphases appeared, particularly in the large university as compared to the small college, a distinctive

characteristic of the college chaplain is the breadth of his functioning.

Most are married men, thirty to fifty years of age, ordained ministers of the major Protestant denominations, who have had previous professional experience before serving in the college chaplaincy. With but two exceptions, chaplains have had graduate training beyond the B.A. degree. Eighty-four per cent hold theological degrees; 25 per cent hold earned doctor's degrees. Chaplains, on the whole, have had more academic training than professional personnel of the voluntary agencies functioning on college campuses, and their training compares favorably with that of their faculty colleagues.

Basic problem areas, such as freedom to function creatively and prophetically, responsibility for non-Protestant students, professional problems of women in the field, and relationships with colleagues in related fields were examined. Appraisal was made of the strengths and weaknesses of the chaplaincy, and potential threats to effective religious work in higher education were pointed out. The study provides an extended statement on the development of the National Association of College and University Chaplains since its inception in 1948.

The study reveals the college chaplaincy as a major religious force in American colleges, taking its place beside other traditional major religious approaches to the campus.

TAYLOR, LYNN FRANKLIN, *Administration-Student Relationships in Nebraska Church-Related Colleges*. Ph.D., University of Nebraska, Lincoln, Nebraska. 1951. 162 pages.

Sponsoring Committee: M. A. Stoneman, W. K. Beggs, R. G. Bowman.

Problem and Limits: To determine the results among students of administrative practices in church-related colleges in order to make recommendations for administrative policies. Six areas of administration in seven Nebraska liberal arts colleges with church affiliation were studied. The areas were: (1) academic preparation of high school students, (2) student procurement, (3) student continuation in college, (4) college work

actually used by students, (5) student government and discipline, (6) relationship between church and college.

Procedure: The method of investigation involved visiting each college and interviewing administrators on their practices in each of the six areas of administration. The results of the practices were then checked by studying the students' reactions to them. Student thinking was tested by conferences with students and by a questionnaire administered to a random 50 per cent of the students except in smaller colleges where 85 per cent constituted the sample. Whenever possible the findings from the students were compared with information in college records and publications for accuracy. The effects of administrative practices as felt by the students were not compared among the colleges due to variations of avowed aims from institution to institution.

Findings and Conclusions: The educational objectives of the various denominations involved were reflected in the findings. Areas three and four yielded conclusions based upon a pronounced desire for liberal Christian education as opposed to technical or specific education. But the other three areas showed results based, in general, upon the kind of dependence of the college upon its church. Colleges with much control by their churches, colleges controlled by churchmen rather than church bodies, and colleges with hardly any church control drew students generally in agreement with their respective categories of deference to church. The control and financial support given by a church to its college was directly related to the proportion of students interested in church vocations, the religious life of the student body, sympathy with particular denominational aims, and other related concerns.

TROBIAN, HELEN R., *The Implementation of Instrumental Ensemble Music In Religious Education*. Ed.D., Columbia University, New York, New York. 1950. 133 pages.

Sponsoring Committee: Harrison S. Eliott, chairman, Ernest E. Harris, Frank W. Herriott.

Problem and Limits: The project is an exploration of the possibilities of instrumental ensemble music as a factor in religious education. The study presents both a general outlook and some resources for the use of instrumental ensemble music. The discussion has been limited to the use of string, woodwind, brass, and percussion instruments in the church and in the program of religious education.

Procedure: The first few chapters present information regarding goals of religious education, how group music contributes to them, and an historical survey of the use of instruments in the church. The remainder of the study is concerned with ways in which instrumental ensembles can contribute to various aspects of the religious education program. The final chapter presents considerations in organization and management of the ensembles. An integral part of the project consists of four appendices which list ensemble music classified by instrumentation and according to functional uses.

Findings and Conclusions: By providing purposeful ways and means of self-expression ensembles can contribute to personal and social integration. They furnish a co-operative activity which strengthens the church's relations with the family, the school, and the community.

Historical survey of the use of instruments in the church shows their major role has been the enhancement of the religious life through a contribution to corporate worship. Since worship is an ongoing process in the areas of fellowship and service, participation in appropriate music within these areas is a way of coordinating the worship services with the active life of the church.

For worship services ensemble music is available which is appropriate to the progressive stages or moods of worship. Programs of festival worship are facilitated through the use of brass, woodwind, string, and orchestral ensembles. By playing for shut-ins, cooperating with therapy programs in various types of institutions, and ministering to social service needs in the community members of instrumental groups extend the outreach of the church. For church fellowship occasions in-

strumental music lends informal dignity and pleasant atmosphere.

Instrumental music ensembles within a religious education program have the capacity to increase aesthetic sensitivity. They provide a medium of self-expression and self-realization. They are a means of strengthening fellowship in the church, have an educational purpose in missionary activity, and have the capacity to evoke a consciousness of worship.

WARREN, HAROLD C., *Changing Conceptions in the Religious Elements in Early American School Readers*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania. 1951. 358 pages.

Sponsoring Committee: J. A. Nietz, chairman; Samuel P. Franklin, L. C. Little.

Problem and Limits: The early impetus and control of education in this country were religious. The religious content of readers provides evidence regarding prevailing religious conceptions and motives. Within the gradually diminishing religious content are changes in viewpoints and in emphases, evident in frequencies of appearance of specific ideas, and reflecting various influences in contemporary social, scientific, political, educational, economic, and religious life.

The author undertook to list, analyze, and interpret instances of a religious nature within readers from 1690 to 1880, limiting consideration to books intended for children of primary age and to books which, by number of reprintings and editions, were evidently most widely used and influential.

Procedure: From 83 readers, 263 categories were built up inductively, as 3933 instances of religious material were examined. These listings were shown in chronological order by graphs on a time-scale. Against the historical background of the times, all instances of religious significance were considered, seeking an appreciation of the conceptions and motives from which the passages arose. By the chronological grouping, indicating the waxing and waning of ideas, an understanding of some of the external forces which caused these changes was sought.

Findings and Conclusions: Much of the

early conservatism is explained by the superstitions, the reluctance to change, and the limited social views inherited by the colonial settlers. Much of the later transition is explained by such influences as rising nationalism, the displacement of religious concern by moral, the secularization of society, the effect of new educational methods here and in Europe, the rise of science, the industrialization of life and the multiplication of interests, social pressures and intentness upon maintaining the *status quo* in society, the effort to introduce all phases of human interest into the reading material, and the final emergence of literature to the dominating position within the readers. All of this was accelerated by the rise of sectarianism in America, with loss of authority by the church and assumption of authority by the state.

There is throughout a dual purpose: to supply the child with knowledge and reading ability and to use the learning process for the development of personality. Concurrently there is revealed a growing concern for selecting and adapting material suitable for the comprehension of the pupil, to arouse his interest for the sake of tempting him to learn.

WILSON, KARL K., *Historical Survey of the Religious Content of American Geography Textbooks from 1784 to 1895*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania. 1951. 254 pages.

Sponsoring Committee: John A. Nietz, chairman; L. C. Little, S. P. Franklin, J. W. Harbaugh, W. F. Pinkerton, Z. A. Thralls.

Problem and Limits: To determine the amount of space given to religious content in geography textbooks from the year 1784 to 1895, and to note the nature of its content and treatment. The survey shows the percentage of religious material in each book and the trend in the nature of the treatment of that material.

The survey included general geography textbooks published and used in full time schools of elementary and secondary levels in America from 1784 to 1895.

One hundred thirty-four textbooks were included in the survey. The chief source of

data was the collection of early American geography textbooks in the private library of Dr. John A. Nietz, University of Pittsburgh. Other sources were the Library of Congress, Washington, D. C., the Library of the U.S. Office of Education, Washington, D. C., and the Library of Columbia University, New York City.

Procedure: The problem involved the making of suitable check lists for the survey and computation of the religious content found. The amount of religious content was determined by counting to the nearest one-fourth of a page; less than one-eighth was noted as "mention only." Then it involved the interpretation of that content.

Findings and Conclusions: 1. Space given to religious content. The average number of pages of religious content per book, with the exception of the middle period, showed a steady decline through the five periods of the study, as shown by Tables.

2. Treatment of the content. The chief source of worship was God. The Sabbath and the Sunday of the Christian religion were the only sacred days mentioned.

Many references were made to biblical history. Denominations and institutions were the chief topics of the content. The clergy and religious leaders were given much mention, as were customs and practices.

The comparatively large amount of space devoted to religious content by the early geography textbooks writers reflected their religious experiences and beliefs. Many of the authors of early textbooks were ministers. There was a steady decline in the amount of space given to religious content as the principle of the separation of church and state became more fully accepted by the people. History was often included in the early geography textbooks. The space allotted to each religion usually compared favorably with its number of adherents.

WROTEN, JAMES DAUSEY, JR., *Experimental Development of a College Course on The Church and Society*. Ed.D., Columbia University, New York, New York. 1951. 212 pages.

Sponsoring Committee: Harrison S. Elliott,

major adviser; Frank W. Herriott, Goodwin Watson.

Problem and Limits: The purpose of the project was to discover the functional possibilities of the church in society. A college course called "The Church and Society" was developed in the curriculum at Millsaps College, Jackson, Mississippi. Twenty-three students chose to make the experiment with the author.

Procedure: The author and students chose to use the democratic discussion method. Wire recordings were made of all discussions. The roles of "chairman," "resource person," and "summarizer" were sharply defined. Emphasis was laid on the fact that a participant could fill only one role at a time. Following the democratic method each person had the opportunity of experiencing each role sometime during the course.

The group listed the issues about which the church should be concerned. From this list six were selected for main concern: Communism, Race Problems, Crime, Alcohol, Community Recreation and Leisure, and World Peace. Each student selected the issue about which he was most interested. Thus the large group was divided into smaller groups concerned with the particular issues. Constant emphasis was made on the fact that the large group unity must not be lost. All should have continued interest in the six issues while doing special work on one of the number.

The class made a questionnaire, to be taken to churches throughout Mississippi, seeking to determine what the church was doing in society. Comparisons were made between what the class thought the church should do in society and what they found the church doing. From this came suggestions for improvement of the churches' role in society. Some experiments for improvement were carried on by members of the class who were ministers of churches.

Each small group was given the opportunity of conducting one class period. Individual and group evaluations were given of the functional possibilities of the church in

society. At the same time evaluations of the the experimental college course were given.

Findings and Conclusions: The church as an institution and through its individual members has great possibilities of bringing about social change and improvement. It is content now to isolate itself and be isolated in a very limited realm. Through the devel-

opment of college courses on "The Church and Society" much constructive criticism can be had and many young people can become aware of the needs and the possibilities of dealing with them. The democratic process makes possible the formation and development of ideas and attitudes to a degree that cannot be reached in a lecture type course.

POLIO PLEDGE

If Polio Come to My Community

I WILL REMEMBER TO

Let my children continue to play and be with their usual companions. They have already been exposed to whatever polio virus may be in that group, and they may have developed immunity (protection) against it.

Teach my children to scrub their hands before putting food in their mouths. Polio virus may be carried into the body through the mouth.

See that my children never use anybody else's towels, wash cloths or dirty drinking glasses, dishes and tableware. Polio virus could be carried from these things to other people.

Follow my doctor's advice about nose and throat operations, inoculations, or teeth extractions during the polio season.

Be ever watchful for signs of polio: headache, fever, sore throat, upset stomach, tenderness and stiffness of the neck and back.

Call my doctor at once and, in the meantime, put to bed and away from others any member of my family showing such symptoms.

★ ★ ★

I WILL NOT

Allow my children to mingle with strangers, especially in crowds, or go into homes outside their own circle. There are three different viruses that cause polio. My children's group may be immune to one of these. Strangers may carry another polio virus to which they are not immune.

Let my children become fatigued or chilled. Overtired or chilled bodies are less able to fight off polio.

Take my children away from our community without good cause. Polio time is the time to stay at home and keep with everyday companions.

★ ★ ★

If Polio Strikes My Home

I WILL

Have confidence in my doctor, knowing the earlier the care the better my child's chances for complete recovery. I know that my child has a better than even chance to recover without paralysis.

Call my local chapter of the National Foundation for Infantile Paralysis immediately for information or help. The telephone book or my health department will tell me how to reach the chapter.

Remember that whatever financial help my family needs for polio care will be given through the chapter. This is made possible by the gifts of the American people to the March of Dimes each January.

★ ★ ★

For More Information About Polio Write

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

Franklin D. Roosevelt, Founder — 120 Broadway, New York 5, N. Y.

Significant Evidence

ERNEST M. LIGON

Professor of Psychology, Union College

MYRTLE C. NASH

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The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and material in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretive comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from Volume 25, Numbers 9 and 10, September-October 1951.

I. ABSTRACTS OF SOCIAL SIGNIFICANCE

Perhaps the social sciences present their greatest threat to the layman through the fact that they present numbers which he is unable to interpret. This article indicates one of the ways in which numbers may be misleading.

6782. ROBINSON, W. S. (U. California, Los Angeles.) ECOLOGICAL CORRELATIONS AND THE BEHAVIOR OF INDIVIDUALS. *Amer. sociol. Rev.* 1950, 15, 351-357. — The intent of this paper is to throw doubt on the advisability of using "ecological correlations" to approximate individual correlations. The former are based upon percentages obtained from grouping individuals into a geographic area. The relation between illiteracy and proportion of Negroes in an area is based for illustration. When the unit is the Census Bureau's nine geographic divisions, the correlation between illiteracy rate and percent of Negroes is .95; when the unit is the 48 states, the correlation is .77; and when using individual correlations between color and illiteracy based upon census tabulations the correlation is .20. — W. W. Charters, Jr.

All of us realize that the survival of our civilization depends on international cooperation. We wish sincerely to know the facts which would lead to constructive action. Social scientists are still at the level of trying to devise techniques to see what action is advisable.

6808. ALLPORT, GORDON W. GUIDE LINES FOR RESEARCH IN INTERNATIONAL CO-OPERATION. In Pear, T. H., *Psychological factors of peace and war*, (see 25: 6831); 141-157. — The author suggests that the following steps be considered as guide lines: Prepare an historical survey of the trend towards larger and larger units of collective security, determine the conditions for democratic mass participation, determine the effects of economic and psychological insecurity, in-

vestigate international conference procedures, direct main efforts upon children, determine objectively the common ground of mankind, ascertain current opinion, investigate channels of communication, clarify the problem of race, and develop symbols of international cooperation. How such research might be done is elaborated upon in the article. — H. A. Grace.

Since it is a truism that attitudes have no meaning or reality apart from the personalities of which they are characteristic, studies which indicate the combinations of attitudes which are likely to be found together are especially useful.

6826. LENTZ, THEO F. (Washington U., St. Louis, Mo.) THE ATTITUDES OF WORLD CITIZENSHIP. *J. soc. Psychol.*, 1950, 32, 207-214. — Deals with the attitudinal correlates of "worldism vs. nationalism in the psychology of the individual" by discovering attitude differences between groups widely separated on this issue. World-mindedness is generally associated with cosmopolitanism and racial and inter-group tolerance. As in 1936, in 1946 "the world citizen seems to be not only more international . . . but . . . more democratic, tolerant, social-minded, and . . . more liberal in his outlook." The author concludes his article with an appeal to psychologists: ". . . the atomic crisis is (in part) a job for political psychologists. The core of political psychology in the understanding of the psychology of the individual . . ." — J. C. Franklin.

II. ABSTRACTS DEALING WITH THE RELATIONSHIP BETWEEN RELIGION AND PSYCHIATRY

The abstracts which follow indicate the ways in which religion and psychiatry complement each other.

6205. MENNINGER, KARL A. RELIGIOUS APPLICATIONS OF PSYCHIATRY. *Pastoral Psychol.*, 1950, 1 (3), 13-22. — If religious ministers are to be most helpful to people in trouble, they might

acquaint themselves with what is known scientifically about human personality; and also know the ways in which religion, or what passes for religion, is grasped in an irrational and compulsive manner by persons whose maladjustment may not be apparent, as a flight from reality into symbols and mystical values. The gains of religious practices may be even more effective when ministers and psychiatrists co-operate to show that one cannot live to oneself, but must love one's neighbor. — P. E. Johnson.

6814. CLARK, WALTER H. (*Middlebury Coll., Vt.*) THE PSYCHOLOGY OF RELIGIOUS VALUES. *Personality* 1950, Symposium No. 1, 45-62. — The following conclusions are drawn: (1) genuine religious experience influences behavior, (2) the A-V Study of Values has been the foremost instrument for the study of values, (3) women value religion more highly than men, (4) change of religious values in college, though small, is in the direction of the prevailing religious tradition at the college, (5) people in religious work place higher values on religion, (6) religious values are important for therapy, (7) the integration of religious values with emotional drives is due to the satisfying nature of religion, its explanation of cosmic mysteries, opportunity for merging self with higher enterprises, and the faith that they will succeed, and (8) progress in research will come when techniques utilizing empirical and intuitive approaches are developed. 71 references. — M. O. Wilson.

6854. LEVY, RUTH J. (*U. Washington, Seattle*.) THE IMPLICATIONS OF PSYCHIATRY FOR RELIGION. *Reconstructionist*, 1951, 16 (19), 26-29. — Psychiatry is a method of healing while religion is primarily a system of faith for anyone whether healthy or ill. Yet both are working together toward greater security in the individual, the family, and community. Both teach that one is loved, and is therefore free to give love in return. While psychiatry may be considered an outgrowth of religion historically, and less bound by tradition, the two are not rivals but complementary to each other on the continuum of human understanding. — P. E. Johnson.

III. ABSTRACTS DEALING WITH CHILDHOOD AND FAMILY LIVING

Our knowledge of what families mean psychologically to their members is still rudimentary. The present study provides insight.

6169. BOSSARD, JAMES H. S., & BOLL, ELEANOR S. (*U. Pennsylvania, Philadelphia*.) RITUAL IN FAMILY LIVING. Philadelphia: U. Pennsylvania Press, 1950 x, 228 p. \$3.50. — In this study of the social, racial and religious backgrounds of family rituals and their functioning, the basic data were derived from published autobiographies, reminiscences, and interviews. Trends in family ritual during 1880-1946 are considered as well as the relationship of family ritual to family integration. The authors "conclude that the attitude of a person toward ritual is a fairly reliable index of his integration into his background." — C. R. Adams.

Most religious educators face in one way or another the question of whether to group boys and girls with each other or separately at various age levels. Knowledge of the extent to which members of the two sexes differ at different age levels will not give us all the information on which to make groups since child psychologists are now accumulating evidence which seems to indicate that we once went too far in grouping American school children strictly according to similarities. It is, however, useful to find relatively objective measures of the degree to which pre-adolescent boys and girls differ in interest. The study abstracted here therefore gives useful and significant information.

6747. HONZIK, MARJORIE P. (*U. California, Berkeley*.) SEX DIFFERENCES IN THE OCCURRENCE OF MATERIALS IN THE PLAY CONSTRUCTIONS OF PRE-ADOLESCENTS. *Child Developm.*, 1951, 22, 15-36. — A sample of 252 children from the Berkeley Growth Study were divided into 2 matched groups and each subject was given 3 types of play materials (people, animals, cars) and told to construct an imaginary scene from a moving picture. Reliability was established by comparison of the 2 groups with following results: (1) boys used more blocks and vehicles, girls more furniture and family figures; (2) masculinity-femininity scores were derived from ratings of the play constructions and sex differences were found to be highly significant; (3) although ratings of somatic androgyny were not directly related to the M-F scores, a definite relationship was observed, inasmuch as those boys with the most masculine body builds also obtained more highly "masculine" M-F scores; (4) reputation with class-mates was not found to be related to the M-F scores, except in extreme cases. — E. W. Gruen.

IV. ABSTRACTS RELATING TO THE PRACTICAL MANAGEMENT OF LEARNING

Thoughtful educators have speculated about the probable status of the veteran as a college student and felt that this had considerable significance for future developments in education. The study reported here shows clearly the superiority of veterans in technical subjects. This reflects clearly the values commonly held in our culture and may be considered a challenge to religious thinkers.

6411. LAURO, LOUIS, & PERRY, JAMES D. (*City Coll. New York*.) ACADEMIC ACHIEVEMENTS OF VETERANS AND NON-VETERANS AT THE CITY COLLEGE OF NEW YORK. *J. educ. Psychol.*, 1951, 42, 31-42. — The average grade-point differences between pre- and post-service

periods of college attendance by 227 veterans were ascertained, and the records of these students compared with those of non-veterans in the same classes. In technology the veterans post-service grades surpassed significantly those of non-veterans, although before military service, they had done less well and were lower in mean scholastic aptitude. For all veteran groups, the post-service achievement was higher than pre-service achievement. Comparison between veteran and non-veteran records indicated that age was not the only factor contributing to this improvement. — E. B. Mallory.

The article abstracted here indicates one of the ways in which research failed to keep pace with technological developments.

6840. BROWN, JAMES L. (U. Minnesota, Minneapolis.) WHY NOT TEACH LISTENING? *Sci. & Soc.*, 1949, 69, 113-116. — Reading and listening constitute the two principal methods of getting information. Nevertheless, "there are probably not over 20 research studies in listening as compared with over 2,600 in reading." Several studies are cited indicating the importance of listening in the world of communication both as to frequency and as an art. The question is raised as to why there are no courses or real attempts made to understand the basic principles and teach pupils and students through curricular media the essentials of good listening. — R. S. Waldrop.

This study provides a good basis for understanding the relationship of experiences of frustration to performance in an examination.

7095. SHERMAN, MANDEL, & BELL, ELIZABETH. (U. Chicago, Ill.) THE MEASUREMENT OF FRUSTRATIONS; AN EXPERIMENT IN GROUP FRUSTRATION. *Personality*, 1951, 1, 44-53. — The subjects were 159 high school juniors and frustration was provided by a paper and pencil test. The results were summarized as follows: (1) Frustration affects efficiency even though frustration is not high. (2) Those highest in efficiency under frustration are recognized as such by their teachers, as indicated on a rating scale. (3) Likewise those affected adversely by frustration are recognized as such by their teachers. (4) The most efficient lost less under frustration than those less able to cope with the material. 28 references. — M. O. Wilson.

V. ABSTRACTS OF GENERAL INTEREST

The appearance of a general text book in psychology is seldom of interest to any but undergraduates. Because of his persistent

attempts to bring the more constructive aspects of human behavior into current psychological thinking, Gardner Murphy's book is an exception of this generalization and proves to be well worth looking into.

5799. MURPHY, GARDNER. (*City Coll. New York*.) AN INTRODUCTION TO PSYCHOLOGY. New York: Harper, 1951, xviii, 583 p. \$4.25. — "The emphasis here is on the wholeness of the individual: the psychology of the individual person." The topics usually found in an introductory text are presented from a "personalistic" point of view. Each process is considered "both from *within* as the person sees it, and from *without*, as other persons see it." An attempt is made to synthesize knowledge of the individual by using the approaches of social science, biographical, biological, clinical, testing, and experimental methods. — H. P. David.

This new edition of one of the most interesting attempts to treat a technical subject popularly is most welcome.

5924. SCHEINFELD, AMRAM. THE NEW YOU AND HEREDITY. Philadelphia: Lippincott, 1950. xxii, 616 p. \$5.00. — A revision and expansion of the 1939 edition. The original presentation of the inheritance of music talent has been greatly condensed and that on mental and physical diseases quadrupled. The data on mental and physical human inheritance are marshaled together in logical units and brought up to date. — G. C. Schwesinger.

The small group has received nearly as much attention as the leader. This is an attempt to develop a theory of such groups from the point of view of functional sociology.

3002. HOMANS, GEORGE C. (*Harvard U., Cambridge, Mass.*) THE HUMAN GROUP. New York: Harcourt, Brace, 1950. xxvi, 484 p. \$6.00. — This book is a major attempt to develop a social theory of small groups. Functional sociology provides the theoretical model. The argument is built upon detailed consideration of five cases studies found in the literature: the Hawthorne studies, *Street Corner Society*, a tribe of Polynesians, a New England hamlet, and a small electric equipment company. The conceptual scheme against which these groups are analyzed contains four major variables — activity of members, interaction, sentiment, and norms. These variables are shown in their mutual interdependence within the groups. — W. W. Charters, Jr.

BOOK REVIEWS

Moral and Spiritual Values in Education. By WILLIAM CLAYTON BOWER. Lexington: University of Kentucky Press, 1952. xv + 214 pages. \$3.50.

This book deals with one of the most pertinent, confusing and difficult subjects in American education. It reflects a clarity and forthrightness that characterizes all of Dr. Bower's writing. Only a mature scholar could have done this job. The author has made a significant Kentucky experiment in public education an occasion around which to trace a theory of character education for American youth.

During the past few years Dr. Bower has been consultant to the educators of Kentucky in trying out a program of moral and spiritual values in the classrooms and on the playgrounds of the public schools. Apparently, the plan has worked well. It is affecting the policies of school administration, the inservice training of teachers, curriculum, guidance, and school evaluation procedures. The reader is introduced to these elements and is faced with a theory of learning-teaching values that supports this project. The Kentucky Department of Education is now incorporating into its curriculum guide for the schools and into its state-wide teacher education program the findings and the recommendations that have grown out of this interesting program.

Those who are familiar with the author's philosophy of education know that he regards values as intrinsic elements in experiences that occur in the everyday interaction of persons to their "natural, social, cultural and cosmic world." These qualitative responses to life situations may be good, bad or inconsequential, in wide ranges of variation. Although Dr. Bower uses the phrase "moral and spiritual values" repeatedly throughout the book as though moral and spiritual were identical in meaning, at least once he does differentiate. In this instance, he regards a spiritual response as one made on a broader base of critical perspective and in terms of a higher level of human significance, than is true in moral responses. He makes a few incidental references to the concept of God, presumably the highest human value, but he develops no metaphysics to substantiate this idea.

Herein lies the suggestive break between the kinds of moral and spiritual education offered by the church and the public school. The "religion" indigenous to school practice is illustrated in the stuff of fine personal character and superior human relationships that may register in every phase of school life. A classroom should provide an atmosphere in which there is respect for the religion of the churches, and possibly some instruction about them, but not instruction in them. Dr. Bower does not minimize the importance of the Judeo-Christian forces in the American culture pattern. All youth should be informed about them.

The book covers a wide area of subject material. At times the author's reasoning is telescoped into abbreviated statements of principle and closely-

knit arguments. It leaves much to the imagination of the reader, and assumes that he is at home in current psychology, education and ethics, in order to fill in the niches. The biography is by no means an inconsequential feature of the study. — Stewart G. Cole, Director of Education, Southern California Region National Conference of Christians and Jews, Los Angeles, Cal.

* * *

The Oxford Group: Its History and Significance. By WALTER HOUSTON CLARK. New York: Bookman Associates, 1951. 268 pages. \$3.50.

This careful study of Buchmanism in many ways supplements and improves upon Allan W. Eister's *Drawing Room Conversion* (Duke University Press, 1950), although the latter is more successful in classifying and orienting the movement in terms of broader religious, economic and social trends. Professor Clark has divided his book, an expanded doctoral dissertation at Harvard, into three parts, the first telling the story of the Oxford Group and prognosticating its future, the second as a kind of addendum, telling more about Frank Buchman and the sources of his ideas, and the third offering fifty-five so-called "case histories" of those variously influenced through direct association with the movement. Part I is by all odds the best. It defines the Group in terms of its chief characteristics "the changed life," "guidance and the quiet time," "the four absolutes (honesty, purity, unselfishness, and love)," "the houseparty," and "living on faith." Then it tells of Buchman's start as an evangelist after an experience of conversion at the Kaswick Conference in England in 1908, and his acceptance of a position as student Y.M.C.A. secretary of Pennsylvania State College. It deals with his unhappy experiences as Lecturer on Personal Evangelism at Hartford Theological Seminary, of his visits to many college campuses including Princeton and the Philadelphia Society, where, at length, President Hibben "requested him to stay off the campus." The following chapter deals with the movement abroad including Dr. Buchman's activities in Germany and his astounding endorsement, in an interview in 1936, of Adolf Hitler, for whom he thanked heaven for his "front line of defense against the Anti-Christ of Communism." The concluding chapter of Part I tells all too briefly the story of Moral Re-Armament into which the Oxford Group had burgeoned in 1938 with a World Assembly in 1946 and each year thereafter, with many thousands in attendance (in 1947, at Hollywood, 30,000 were present). The center of the Group's interest has shifted from the campus to the world scene and its "teams" tour foreign countries and confer with national leaders both statesmen and scholars, as once they reached out to influence the "key men" among students in the colleges. Professor Clark anticipates that its growing political concerns "can hardly fail to dilute the force of its religious message." Organization and publicity have in large measure replaced the "quiet personal contact" of its early days. But the implication is clear that with its new interests and

its international emphasis, its social significance both actual and potential is greater than ever before.

To this reviewer it seems that the contents of Parts II and III should have been sparingly utilized within the substance of Part I. Part II which as already indicated is composed entirely of two brief chapters about Buchman and the sources of his ideas belongs logically as the early part of the book. The "55 case histories" are in fact the returns from a brief questionnaire, and are scanty, uninteresting and unconvincing. Statistically they are completely inadequate. For example, only one in eight are women and no effort is made to analyze them in terms of the age of those responding or the length of their association with the Group. Also the judgments expressed are entirely subjective. And religious, moral, emotional and sexual reactions inevitably complex in their origins and structure are naively attributed to the impact of the Group. Some of the material here presented might have been used as illustrative of points made in Part I. It is indefensible to offer "cases" as in any way truly representative of "the Group's effect on people." — *Arthur Swift*, Professor of Church and Community and Director of Field Work, Union Theological Seminary.

✻ ✻ ✻
Christ and Community. By GILBERT A. BEAVER.
New York: Association Press, 1950. 367 pages.
\$3.00.

More accurately this book should have been entitled "Jesus and Community." The key to the book can probably be found in a chapter title, "The whole life of Jesus still points the way."

The influence of Wieman and Dewey are apparent throughout the writing. Their philosophies are consistently correlated to the patterns of life and relationship which Jesus evidenced. Obviously, the author has steeped himself in the records of the New Testament and has come to possess a deep feeling for and appreciation of the situation existing in Jesus' time. The historical Jesus of the synoptic gospels, and the experience and wisdom of Paul concerning Jesus provide the basis for the author's concern that these same patterns be made applicable in our own time.

Long experience in and concern for intergroup life has given rise to a desire to inspire a higher and nobler quality of such relationship. The author finds them in the standards of Jesus' own relationships. What has been discovered or interpreted by analysts of group life — Mary Follett, Walter Lippman, and others, he believes is but an application of the same profound truths evidenced by Jesus himself.

Another substantial interest is that of correlating science and religion. Extensive study has been made of the contributions of some of the foremost contemporary scientists. Their validation of the primacy of the spiritual life contributes substantially to the thesis the author is making.

Theological and sociological aspects of the community are only briefly dealt with; they are not the author's primary concern. He is interested, however, in the qualities of self and the basis of the spiritual life which will enable individuals to enter more fully into the total fellowship. Two of the best chapters in the volume are "The Availability of Energy," and "Prayer, a Way to Better

Fellowship." Generally speaking, the work as a whole is in the theologically liberal tradition of a quarter century ago. Obviously it comes out of a deep meaningfulness of this tradition for the author. He is sharing what has made his own experience meaningful. — *Victor Obenhaus*, Professor of the Church in Agricultural and Industrial Life, Chicago Theological Seminary.

✻ ✻ ✻
The Pastor's Wife. By CAROLINE P. BLACKWOOD.
Philadelphia: Westminster Press, 1951. 187 pages. \$2.50.

As the author's pastor-husband states in his introduction, Carolyn P. Blackwood's book has to do with both "routine and ideals" in the life of the minister's wife in the home, the church, and among the people.

Mrs. Blackwood's years of happy Christian experience and achievement in rural, suburban and downtown churches qualify her as an advisor to other ministers' wives. The overtone of her great love for people is felt throughout the fifteen chapters, and the statement "I believe that the girl who marries a minister should feel the call to service almost as much as her husband" (p. 14) is indicative of the depth of her service and devotion to her husband's calling — as well as a challenge to all ministers' wives!

As desirable qualities for a pastor's wife, she names the following: She ought to love people, be sympathetic, have common sense and courtesy.

Mrs. Blackwood feels that the pastor's wife's first responsibility is to preside in the home, and that it is in this capacity that she can be of greatest inspiration both to her husband and to the congregation. Perhaps her choicest words of counsel are found at the beginning of Chapter II: "Believe in your man! Trust him with your whole heart. Through faith in God expect great things from your beloved, and attempt great things with him. Confide in him. Pray with him and for him. Co-operate with him in all he undertakes, helping at least by sympathy, oftentimes in silence. Shield him from petty intrusions. Cheer him when he deserves praise, and be patient when things go awry. Herein lies the secret of effective teamwork in the sort of marriage that makes a parsonage a source of blessing in a community."

This volume will be most helpful and inspirational to the wives of theological students, and women new in the parsonage. — *Mary Lucile Prout*, Howell, Michigan.

✻ ✻ ✻
Jewish Schools in Poland, 1919-39. By MIRIAM EISTENSTEIN. New York: King's Crown Press, 1950. xii + 112 pages. \$2.25.

This well documented study is, according to the intention of the author, to serve as "a record of part of the intellectual struggle and aspirations" of the Jewish population of the Polish Republic between the two world wars. The three million Jews of Poland, within the two decades starting from the establishment of the independent state and ending with their murder by Hitler's hordes, "established, developed, and maintained" a network of kindergartens, elementary schools, gymnasias and teachers' seminaries. The various religious, cultural, and political views were reflected in the many educational institutions in which the various groups attempted to mould the minds of

the young folk in accordance with their own Weltanschauung.

Of the 180,182 children, who enrolled in 1937, 16,486 received a Yiddish, secular education; 44,780 attended Hebrew schools whose curriculum was shaped after the Palestinian pattern; 2,343 attended Zionist Social-Democrat schools; the overwhelming majority, namely 116,573, went to religious schools all of which sought to perpetuate Jewish religious tradition, but varied in the stress they laid on Jewish national renaissance in Palestine. These religious (Orthodox) educational institutions set out to indoctrinate the boys and girls under their care with the moral and religious concepts of Judaism, with "a set of absolute beliefs and values" and regard for the individual. Talmud and rabbinic literature were studied as codes of behaviour regulating all phases of man's life upon earth. — *H. L. Poppers*, College of Jewish Studies, Chicago, Illinois.

The Word in Season. By HUGHES WAGNER. New York and Nashville: Abingdon-Cokesbury Press, 1951. 176 pages. \$2.00.

Trinity Methodist Church, Springfield, was served as pastor at one time by Fred Winslow Adams, a Protestant liturgiologist of first rank who later taught at Boston University in the School of Theology. The present pastor, Hughes Wagner, has compiled a book of sermons based on Dr. Adams' interpretation of the Christian year. Thus we have here sermons for Advent, Christmas-tide, Epiphany, Lent, Eastertide, Whitsuntide, and Kingdomtide. The last category is a kind of "catch-all" for many ideas, for Trinity is, after all, a rather endless season! The sermons fit into their categories neatly. One misses the missionary note in the choices for Epiphany, however.

Anyone interested in homiletical composition will be inclined to conjecture as to how Dr. Wagner prepares his sermons. They give one the impression that at first they are not written in detail, but preached from copious notes, with a few salient paragraphs written out in full. Often they give the impression of extemporaneity, almost as if they were transcriptions from a recording wire. Thus the reader feels as if he were having a hearing of sermons directly from the Trinity pulpit. That is not always conducive to reading pleasure, but it does preserve an authentic directness of approach to the pew.

The style is pithy, with frequent short sentences, and a tendency toward the anecdotal. The poetry quotations vary in quality, occasionally bordering on the sentimental. Occasionally there are trite phrases, as for example, on page 146, "Polite Christians. Casual Christians. Fair-weather Christians. Easygoing Christians. Moderate Christians. Let me lay it on your hearts. How much do you care?"

On the other hand, there are some extraordinarily powerful and fresh lines, such as the conclusion of the Easter sermon, "The testimony of Easter is that Caiaphas wins the battle, but God wins the war; that Herod and Judas did not nor ever can prevail; that Calvary is not the last word; that evil never can flourish but for a few dark and violent hours; that the way of the Cross leads to a garden one glorious morning; and that death is but the prelude to life."

He punctuates his sermons with some subtle wit, and some more obvious. For example, quoting Emily Dickinson's poem to the effect that she stays at home to keep the Sabbath rather than going to church, and has "a bobolink for a chorister," the preacher comments, "She might have mentioned also that the birds never pass the collection plate." That is delightfully original.

People would like this kind of preaching, and derive inspiration as well as moral uplift from it. Proof is that the pews of Trinity Church are filled Sunday after Sunday. — *Kendig Brubaker Cully*, Methodist Church, Evanston, Illinois.

God and Man at Yale. By WILLIAM F. BUCKLEY, JR. Chicago: Henry Regnery Company, 1951. xix + 240 pages. \$3.50.

In a free and an intelligent society, individuals and institutions alike are fittingly and properly subject to both analysis and evaluation. The intelligent voter knows and judges candidates for public office. The intelligent parent and student know and judge the schools and colleges they support. The intelligent church-goer understands and evaluates the religious organization he joins. And the intelligent private citizen who belongs to no religious organization understands and judges the integrity of both his conscience and his actions. Since the beginning of our nation as a democracy, subscribing itself to the democratic way of life, that has been our national faith in the sovereignty of a free people over all institutions which serve them in their growth and development as informed and responsible citizens: governments, churches, and schools. And that remains our national faith today. That was our national faith in the integrity of free, informed, and responsible individuals as creative agents in governing themselves and in making their society. And that remains our national faith today. Analytical inquiry and synthesizing evaluation are at the very heart of a free and an intelligent society.

And schools and churches which are free from the old European forms and techniques of authoritarian indoctrination and control welcome evaluative inquiry. They know that they are themselves equally free to judge the competence of such inquiries and judgments. They know that they are free to use or to reject, as they see fit, whatever suggestions may flow from such inquiry.

As a college, for example, the alumni, the officers, and the faculty of a great American institution, Yale University, certainly have no fear of evaluative inquiry. In the give and take of our democratic society, alumni, officers, and faculty must certainly have stated their views individually and made their points. For most of the alumni, the officers, and the faculty of Yale University have known that informed and responsible criticism is invaluable in maintaining the work and the life of the school.

The current criticism of Yale University, in this book which was written by a member of the class of 1950, is far more amusing as a psychological exercise in the temperament of an apparently wilful young man than it is constructively helpful in revitalizing the work at Yale in whatever ways the informed and responsible officers, faculty, and alumni, after appropriate consultation, may act.

ually deem that it needs revitalizing, if, indeed, they agree that it does. What Mr. Buckley obviously intends to be a critical onslaught against both the officers and the faculty at Yale is worthless as criticism because his book reveals neither a fully informed mastery of the issues it raises nor a mature sense of responsibility, both to himself and to others, in his handling of those issues. In fact, Mr. Buckley appears to be burdened by his own variety of compulsion, one born perhaps of an overeagerness to give pat, authoritative, and even coercive answers to questions which he has not yet himself clearly formulated, if he has, within himself, actually understood them. Lamentably enough, although it might wish to, a college cannot be entirely responsible for the competence of all its graduates. Mr. Buckley's emergence into public view without the fullest benefits of Yale's disciplines is surely his own fault and not Yale's.

Mr. Buckley's criticism of Yale University converges to this summarizing proposal, which the book never puts explicitly but which is implicit in its assertions and in its tone: Yale University, a democratic institution built on the shared responsibility of faculty, alumni, and officers and committed to being of the utmost help to its students in their development of themselves into informed and responsible citizens, as free men in a free society, should now become an authoritarian institution in which the alumni alone decree, on penalty of expulsion, that officers and faculty indoctrinate students in the favorite authoritarian dogmas of Mr. Buckley, religiously and ecclesiastically, economically, intellectually, and emotively.

His insistence that the alumni be the sole overseers of Yale University Mr. Buckley does not see in larger contexts. Would he also argue that the clients, without the lawyers, the judges, and the juries, have exclusive jurisdiction over the courts? That the patients, not the surgeons, supervise the operation? And in the authoritarian type of church which Mr. Buckley implicitly favors, that the lay congregation, without the clergy, be the sole overseers of ecclesiastical dogma?

From reading Mr. Buckley's book, the serious and informed student of religion is almost certain to conclude, particularly from the glib and often arrogant remarks on both religious issues and on wise and devoted individual officers and teachers, that Mr. Buckley's overconfidence in his command of the subject has left him stone-blind to the deeper and duller problems of giving adequate and rich meaning to human existence. Mr. Buckley is, apparently, so zealously and uncritically attached to a sense of the adequacy of the ritualistic verbalizations of his own variety of theism that he is willing, pompously and *ex cathedra*, to label as heretics and atheists all men of great wisdom and good will whose views do not square with his. In the field of economics, a competent professor who himself holds the most conservative of capitalistic interpretations of the national economy would have to fail Mr. Buckley on the mere exposition of the problems of the national economy, to say nothing of the question of the competence of his judgment. Similarly, on the problem of academic freedom, Mr. Buckley has not troubled himself to understand the implicit issues, nor has he explored the existing codes of responsibility and sense of obligation which college and university professors,

as professional men, set for themselves. Emotionally, the tone of the book is arrogant, brash, and intolerant.

As a criticism of the educational policies and practices and preferences of the faculty, the officers, and the alumni of Yale, Mr. Buckley's book is without positive value. It is neither a fully informed and responsible clarification of issues nor a fully informed and responsible judgment of policies which affect the resolution of issues.

In Mr. Buckley's tone one hears the humming of the hymn of hate; hate the free and responsible men and free and responsible women who need no institution to feel and to think for them, no government, no ecclesiastical organization, no industry, no school, no public relations expert, no political party. Hate the free men and the free women who need no institution to feel and to think for them because they have disciplined themselves in the highest of human excellences. They feel and think both for themselves and of others, with others, for all. They have earned the fullest right to call themselves true Americans. They have, beyond all institutional divisiveness, the fullest reverence for persons, as persons, cooperative, self-governing, and free.

Mr. Buckley's book, then, stands out prominently, not in any sense as a constructive and responsible criticism of Yale University, but solely as one more case in point in the current authoritarian assault on democratic freedom, the right of informed and responsible men and women to think for themselves without penalty or coercion. Mr. Buckley's drive for a blind and uninquiring conformity and his skirmishes into heresy hunting recall the hanging of alleged witches when New England had theocratic colonial status under the political domination of a foreign power overseas. Mr. Buckley's shout adds but another to an air heavy with the political opportunism of vested economic, political, and ecclesiastical interests whose techniques, policies, and goals commonly place prestige and power above principle. Mr. Marquis Childs just last year defined McCarthyism as "an open attack on the faith and freedoms on which our society is based." Both Mr. Buckley's techniques and his proposed policies suggest that his book is yet another instance of McCarthyian fireworks above the campus.—*Warren Taylor*, Professor of English, Oberlin College.



I Am a Protestant. By RAY FREEMAN JENNEY. Indianapolis: Bobbs-Merrill Company, 1951. 239 pages. \$2.75.

"I am a Protestant" but "I do much more than protest," is a basic theme of this book. Dr. Jenney insists that the purpose of the Protestant Reformation and subsequent movement was, and is, to reassert the fundamentals of the Christian religion as found in the New Testament. When that positive statement encounters denial and opposition, or discovers dogmas and practices that have no historical roots in the New Testament, then certainly "protest," is in order, but the book deals far more with positive affirmations than with controversial issues.

In a day when pressures are being applied to obtain for one religious communion advantages and privileges beyond those granted to others in our own nation and throughout the world, the

Protestant accent on religious liberty, freedom of speech and press, and individual responsibility is urgently needed. And at a time when competing totalitarian ideologies strive for the mastery of men's minds it is essential that we shall know what we believe and why.

We North Americans have been conditioned against religious controversy by an inherited spirit of tolerance and fair play as well as by the systematic cultivation of the idea that honest criticism of religious establishments or of their relation to each other and to the State, smacks of fanaticism. As a consequence few Protestant young people today have any real understanding of the meaning of their faith and easily absorb the impression that it is somehow a "second class" religion; an idea sedulously promoted by those who stand to gain thereby.

Dr. Jenney does us all a real service in providing a clear and readable discussion of backgrounds for an adequate understanding of Protestantism. He then proceeds to develop the theme of the modern ecumenical movement toward greater unity in belief and organization.

As pastor of one of the most significant developments in the Community Church movement, Dr. Jenney has an ecumenical start on most of us. His idea of the Church of the future is one in which divisiveness shall disappear although some of our wholesome differences may remain. His presentation of the various developments toward church cooperation and unity, and the national and world wide ecumenical advance during the past fifty years, is a most helpful contribution to an understanding of present day Protestantism. — *Hugh C. Stuntz*, President, Scarritt College for Christian Workers, Nashville, Tenn.

Guiding the Young Child. Prepared by a Committee of the California School Supervisors Association. Boston: D. C. Heath & Company 1951. x + 338 pages. \$4.25.

This book is a basic guide to the growth and development of early childhood. It provides fundamental training for prospective teachers of nursery, kindergarten, and primary children as well as helpful insight for interested parents. The educational methods presented are based on the findings of research and experimentation over a period of many years in the California schools in their concern for a developmental program in the education of young children.

The child facing today's world is described in typical school experiences as is the guidance in teacher-pupil relationships that will contribute to democratic living. Excellent photographs present environmental conditions that guide well-rounded development. Inclusive bibliographies are presented in each chapter. The actual narrative experiences, case studies and recorded observations of children's activities give insight to the reader of children's needs as well as the type of experiences and resources that enrich children's learning. The appendices present a guide to use in the study of young children, criteria for evaluating a school for young children, and equipment and materials for kindergarten plus an extensive bibliography in various areas. — *Dorothea K. Wolcott*, Dean of Women and Professor of Elementary Education, Findlay College, Findlay, Ohio.

Thirty Pieces of Silver. By F. S. K. WHITTAKER. New York: Exposition Press, 1951. 47 pages. \$2.00.

The author, a Houston lawyer and former Dean of Prairie View A. and M. College, has produced a somewhat unconventional view of the betrayal of Jesus. Judas is portrayed as one who believed Jesus would establish an earthly kingdom and defeat the Romans by miraculous action. His disappointment, together with his own guilty feelings, induced by the betrayal, drives him to suicide.

It is difficult to see, from the author's description of backgrounds, how this work could be actually staged. It would call for a large outlay of funds and a huge stage, comparable perhaps to some of the Biblical movies now being produced. As a dramatic re-telling of this most important story, however, the author's effort deserves commendation. He shows considerable familiarity with Jewish and Roman culture of the period and achieves some interesting effects, particularly in his use of selections from the Old Testament as chants.

Unfortunately the work is marred by what appears to be poor proof-reading in several places. In spite of this the work is interesting reading and succeeds to a considerable degree in making the story more vivid than the Biblical record by supplying background and imaginative detail. — *Raymond A. Smith*, Professor of Religious Education, Greensboro College, Greensboro, N. C.

Faith and My Friends. By MARCUS BACH. Indianapolis: Bobbs-Merrill Company, 1951. 302 pages. \$3.00.

The author continues in this book, his very illuminating studies of modern minority religious groups which he began in *They Have Found a Faith*, published some years ago. His method of study has not changed. He believes in going to the people himself to talk with them and determine what they believe and how these beliefs affect their actual conduct. He makes a very earnest effort to put himself actually in the place of the people about whom he writes. The result is that while there is little documentation of a formal sort, for what he says about the various groups the reader does quite effectively, I think, get something of the feel of the religion, and that is all to the good. Dr. Bach is unusual in his ability to penetrate into the real meaning of religion in the life of its followers.

The groups studied here are the Mormons, Trappists, and Swedenborgians, the Penitentes of New Mexico, the Hutterites, and the Vedantists in America. The latest conversation with Dr. Bach discloses that he will sooner or later present, a study of the Voodoo faith which he has personally observed and investigated in Haiti.

Dr. Bach is quite ecumenical in his interests. He is highly appreciative of good wherever he finds it, and he finds a great deal of it in most of the movements he studies. He believes that the larger Christian denominations as well as Christian individuals can learn a good deal from these smaller groups that serves in many cases to remind us of beliefs and practices which have been an integral part of the Christian tradition at one time or another, but have sometimes, unfortunately, fallen

into disuse. His study as a whole is an excellent one, very interestingly and dramatically written, which throws much light upon the nature of religious faith.—*Charles S. Braden*, Professor of Literature and History of Religion, Northwestern University.



At Worship: A Hymnal for Young Churchmen. New York: Harper & Brothers, 1951. \$2.00 (twenty-five or more, \$1.75 each).

One of the encouraging aspects of the contemporary situation in church music is the appearance of new hymnals which make available some of the best in hymnody. Not only have standard denominational hymnals been greatly improved, but attention has been given to the needs of younger groups within the church for hymn collections that can be used naturally in connection with their own specific programs.

Under the editorial guidance of Roy A. Burkhardt, W. Richard Weagly and Hazel R. Brownson *At Worship* represents an unusually fine addition to the materials currently available for public and private worship at the high school and young adult level. The introduction of many "new" hymns has necessitated the omission of some of the old favorites, but there are still many and standard and familiar hymns.

Perhaps the most striking feature of this hymnal is the wide use of tunes which tend to free the text from the rigid four-measure strophic form that has for so many years produced devastating results on the intelligent and meaningful singing of hymns. Although many of the newly introduced tunes have a significant beauty of their own, an important requirement for a hymn tune, the importance of the text is not diminished.

As is stated in the preface there are five sections in the Hymnal that indicate a path to guide the seeker into the secret made manifest in Christ. It begins with God's natural world and the world of human relationships and then moves on to discovery of the God within; an exploration of available resources, the appropriation of which makes possible in everyday living the commitments accepted; a consideration of the great life commitments in which the seeker is led to grow into a oneness with God and with all humanity; and finally, a setting forth of the meaning of victorious eternal living.

Each of these five sections is followed by an arrangement of related worship materials. The result is five general sections each of which is a unit of hymns, prayers, scripture, poetry and prose readings. A mechanical weakness is represented at this point by an independent numbering of hymns and printed materials. For example, pages 49 to 59 of worship materials are placed between hymns 41 and 42; pages 63 to 72, between hymns 74 and 75. With no numbering of the pages on which the hymns appear, a difficulty is created in finding a specific page in one of the worship sections.

The numerous indexes are clearly organized and easy to use. Some of the useful ones are: the index of 67 more familiar hymns; 51 hymns appropriate for younger youth; 30 hymns appropriate for use as anthems; 63 hymns representative of the ages from the 3rd century to the 20th (1947);

an index of worship materials; and a listing of authors quoted in the worship materials.

The editorial committee must be commended for this scholarly and dignified, yet attractive and practical, compilation of hymns and worship materials. A church interested in stirring the hearts and minds of its younger church members would profit greatly through the use of this hymnal. It should be remembered, however, that the mere purchase and possession of material does not in and of itself guarantee successful use. The hymns will not sing themselves, nor will the mere presence of effective worship materials lead to the best development of a particular worship service. Nevertheless, with the sincere effort and guidance by minister, religious education director or music director, a book such as this should make a tremendous impact on the life and thought of the church leaders of tomorrow as they thought of the church public and private worship.—*Paul W. W. Green*, Graduate School of Theology, Oberlin College.



The Master. By MAX BROD. New York: Philosophical Library, 1951. 426 pages. \$4.75.

The author of this novel is introduced to us by the publishers and editors as "the great Jewish novelist and historian." He is practically unknown in America except in his relationship to Franz Kafka, the neurotic and unworldly near-genius, whom he befriended and guided. The novel is not easily classified. It is rather surrealistic. There is imagination in it, invention in excessive doses, subtlety, scholarship and doubtless sincere reverence. The descriptive pages are somewhat heavy and too numerous.

That the climax "leaves the reader with new insight into the world's greatest story" is, however a claim decidedly open to doubt. Brod's treatment of the Nazarene—the Master—and his first disciples and followers is fanciful, and the faithful historiographer will scarcely sympathize with it all the way through.

The very meagre accounts of the New Testament, it is true, leave considerable scope for the interpretation of many of the events recorded, but fiction remains fiction, and mystery remains mystery. The very genre of so-called or pseudo-historical fiction is of questionable value in a literary or scientific sense, though it can be absorbing and exciting.

Jesus is thus described by Brod: A tall fair man in a blue robe topping the four disciples by a head. Dark brown hair emerged from beneath the kerchief with its white and black stripes—hair that fell in billows to the shoulder. At the temples it shone like silk, while the short beard, ending in two points, was almost black. The thick eyebrows were grown together in a single line. The animated eyes were of greenish-blue hue. Altogether, a rare, fair and luminous countenance.

Pontius Pilate, according to Brod, was a lean man enfeebled by age. He was in the habit of savagely chewing his nails. He was suffering from rheumatism, addicted to gluttony and often resembled a diminutive monkey.

The fictional characters—and there are several—need not detain us. Neither the orthodox nor the liberals in either Judaism or Christianity will commend the strange novel without serious reservations.—*Victor S. Yarros*, La Jolla, Calif.

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